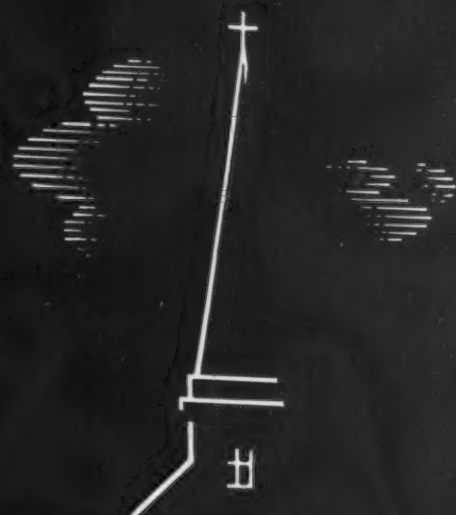


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SEPTEMBER 1959

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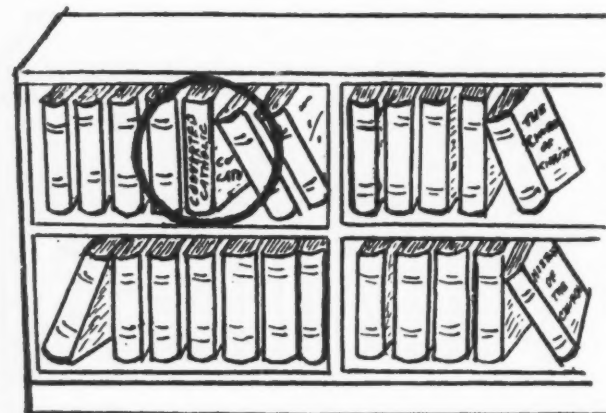
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Walter M. Montañó, Editor

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1959**

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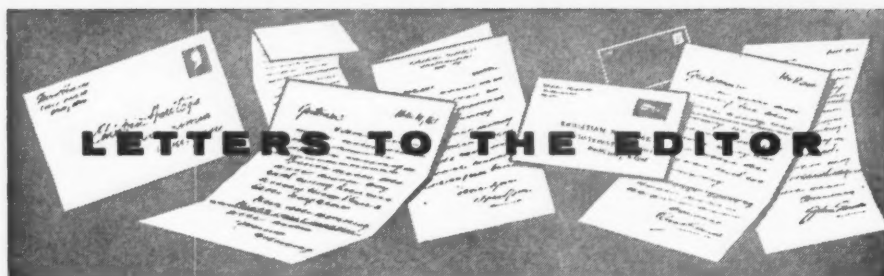
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BACK ISSUES NEEDED

We are endeavoring to increase our ministry to the Roman Catholics in our community. Could you please send back issues of **CHRISTIAN HERITAGE** magazine for distribution to our members?

Rev. R.A.S., Ill.

ROME NEVER CHANGES

I have just finished reading the book *Fifty Years in the Church of Rome* by Chiniquy. Is the Roman Church the same today as when this book was written? My heart is burdened for these people and I need additional light in order to help them. If you have samples of tracts for Roman Catholics I would appreciate your sending them to me.

Rev. D.G., Pa.

SCOTTISH PERSECUTION

I herewith enclose a check for \$2.50 for the **CHRISTIAN HERITAGE** magazine. I wish you good folks would give an article on Scottish history at the time when 500 men in three different towns were burned alive at the stake. By order of the ruling Pope, the men cut their wrists and signed a huge parchment which can be seen to this day in Edinburgh. Such is the torture the Scots suffered by the Roman Catholic Church to compel the Scottish nation to give up their faith. The same would happen today if they had the power.

Thanking you for consideration of this matter. An article on same would be appreciated. It ought to be further exposed.

A.B.A., Fla.

FACTS INSTEAD OF FADS

Too often I have seen Protestants offer up their religion on the altar of Catholicism simply because they were not supplied with enough facts to ward off the consequences. The young Protestant of indifferent parents is easy prey for the ever-working Catholics. Once I too did not think seriously about the dangers of Catholicism. . . . As a foe to American freedom it cannot be tolerated.

We cannot afford to sacrifice American freedom into the hands of a Catholic president. After reading several stirring books, I am truly alarmed for sleeping Americans.

As a product of our public schools, I

am aware that your magazine is one of the few channels by which this information can ever possibly enter into the home. It would seem high time to present American youth with facts instead of fads.

J.S., Ind.

RIGHT FROM WRONG

It gives me the greatest pleasure in the world to write these few lines to you. What you are doing now is what the world needs; we need someone that really knows right from wrong.

I will be seventy-nine years old on my next birthday. I ask the good Lord to be with you.

W.H.M., Md.

"BOUND FOR HELL"

Recently I was talking to a Catholic woman who stated that if she were to die at the present time, she would be bound for hell! Yet she never misses the early mass on Sunday.

Please renew my subscription for **CHRISTIAN HERITAGE**. There may be some that are not in accord with what is published, but generally I would say that it is received with consideration.

Rev. S.W.L., Pa.

ROMAN OR AMERICAN LAW?

I am first of all an American citizen and I believe American laws in the United States of America take definite precedence over any other law, no matter from what country, power or state it might come. Secondly, I am a Protestant and I believe that according to our Constitution all of the 250 or more religions here, barring none, have the status of equal rights and privileges, no more, no less.

The legal right and privilege of performing marriage ceremonies is given to the ministry of all churches who qualify and to justices of the peace. According to American law, these marriages are legal and should be so recognized by every American citizen. No human being or church should attempt to usurp the power to declare that mixed marriages legally performed are illegal and that the persons so united are living in sin, are actually not married. Such a procedure is a vicious repudiation of American law and should be punished in our courts.

I am an Episcopalian and I deeply resent the stand of a Roman Catholic

family in my neighborhood. Their daughter married a fine young Episcopalian. Her family declared that she is not married because she was not married in a Roman Catholic church by a Roman Catholic priest and that the young couple are living in sin.

The entire Protestant ministry and every American citizen should speak out in crystal clear language against such subversive and vilifying action. It is a deep insult to every Protestant minister who performs a mixed marriage service. Why should codes, canons and encyclicals made in Rome by Roman citizens be accepted as superseding our laws, resulting in the vilifying of our Protestant ministry, our justices of the peace, and many of our young people?

There is no excuse for religious vilification in connection with any legally performed marriage. Which would go to first base in our courts, Roman or American law? Isn't it anti-American and subversive to scorn our laws?

M.P., Calif.

WATCH AND PRAY

The tracts with the testimonies of the converted Catholic priests were a real blessing to our hearts. I came out of the Greek Orthodox Catholic Church and have had the joy of bringing many Catholics to a decision for Christ.

Today people are watching and playing television instead of watching and praying. May the Lord bless you and use you wonderfully for his glory.

E.C.L., Calif.

INVITATION FOR OPEN DISCUSSION

The following letter appeared in the "Letters to the Editor" in the May 18 issue of *Time* magazine:

"Sir:

Can you imagine the furor if a group of Roman Catholic bishops should subject a Protestant candidate to a formal questioning of matters concerning his faith! The howl would be heard from Washington to Rome.

Elizabeth Volk"

My reply shown below unfortunately did not appear, and it would be appreciated if you could find space for it.

"Gentlemen:

With regard to the letter from Elizabeth Volk in your May 18 issue, I herewith present myself as a Protestant candidate for 1960 who would be only too happy to have a group of Roman Catholic bishops subject me to formal questioning concerning my faith (or any other matter).

I would be pleased to pay out of my own pocket the travel expenses of any Catholic bishops who will consent to appear publicly with me. The bishops may put 25 unrehearsed questions to me; it would be appreciated if I could have the same privilege in return."

W.H.W., Jr., Pa.

WARNING: DANGER AHEAD

I am proud of the wonderful Christian work you are doing in advising the American people of the dangers we are facing if a Catholic is elected president of the United States. I am praying that God will lead us in the right direction.

Mrs. A.A.O., Ariz.

"RABBLE ROUSING"?

Very recently I had the horrifying opportunity to see the May 1959 issue of *CHRISTIAN HERITAGE*. Had I not seen it with my own eyes, I would not have believed that such hate, bigotry and fanaticism could be disseminated under a title as erroneous and misleading as that of your publication. As you know, there were only two articles in the entire issue which were not rabidly anti-Roman Catholic. Are you by chance or intent mimicking the tactics of an infamous European dictator who, by the same type of "rabble-rousing" you follow, embroiled almost the entire world in war in the 1930's? Do not forget the final outcome for both him and his followers. For the benefit of all *bona fide* religions, whether they be Protestant, Jewish or Roman Catholic, may you have a very short, un lucrative and unsuccessful publishing span. For obvious reasons I do not feel that I can, with personal safety, sign my name to this letter. Though I usually disapprove of anonymous letters, I believe that discretion is the better part of valor in this particular case.

A Roman Catholic

HOT BED OF HELL

When Saul was on his way to Damascus to further condemn the Church, and was thrown from his horse, Christ spoke thus, "Saul, Saul, why persecutest thou Me?" The Catholic Church was the only Christian Church in existence, and Paul was a great persecutor.

Those who persecute the church which Christ established are persecutors of Jesus Himself. Any priest who takes his final vows and hears the words, "Thou art a priest forever," must cringe at the thought of persecuting Jesus Christ. There can be no bed for him after death except the hot bed of hell.

It is truly worse that some of you claim the priesthood, who never took the final vows to become an actual priest of God, or who are hypocritical enough to claim titles as Doctors in the church, when no such titles were conferred upon you by the Holy Catholic Church under the Holy Father at Vatican City. No other church is truly One, Holy, Catholic and Apostolic. When you do speak, do not be hypocrites, sepulchres whited without and rotten within, but identify yourselves for what you are. God forgive you for you know not what you do.

C., a humble child of God out in the world who loves her faith.

A Help in Reaching Roman Catholics



This New Testament is a translation from the French of the very popular edition prepared by Fernand Faivre, a Protestant pastor in a Roman Catholic district. The plan of salvation by faith is fully unfolded. Much material is provided for Christian workers dealing with members of the Church of Rome.

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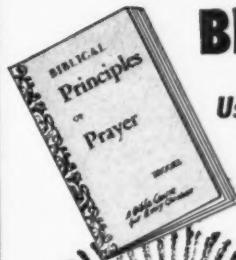
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Rev. Jacob Peltz

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3. The means to provide needy Hebrew Christians with proper shelter, food and clothing.
4. An Eventide Home for aged Hebrew Christian immigrants no longer able to care for themselves, many of whom have no homes of their own.
5. Adequate centers for the work of The International Hebrew Christian Alliance in which Hebrew Christians can find fellowship and outreach.

Will you pray for us as we promote our witness for Christ on 4 Continents and in 13 Countries including Israel? Please send your gift in support of this urgent ministry. Address communications to:

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

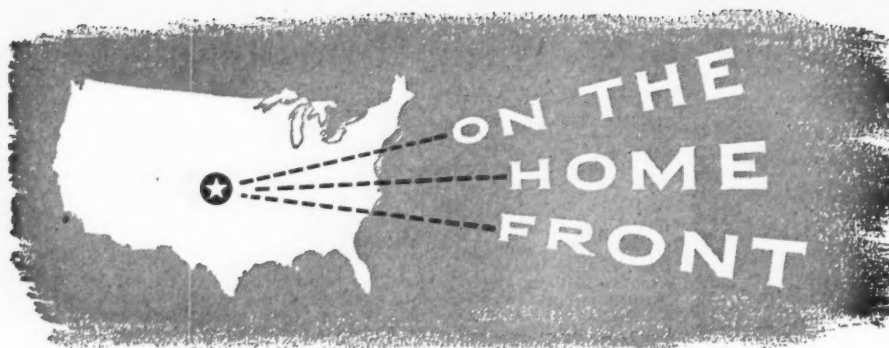
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Prominent Evangelical Leaders Direct Communications Congress

Prominent evangelicals of America will lead the Congress of Communications to be held September 13 to 18 in Cali, Colombia. Leaders of practically all the American republics will gather for the purpose of finding the most effective way of communicating the Gospel to the masses.

Attending the conference will be all those who are actively engaged in broadcasting and literature projects in Latin America, or who are interested in this phase of the Gospel ministry. Mission executives, field directors, national church leaders, and missionaries will also attend.

Editor of CHRISTIAN HERITAGE to Inaugurate Congress

Dr. Walter Montaña will inaugurate the Congress, bringing the keynote address: "Reaching the Hemisphere through Sight and Sound." Besides giving the opening address, Dr. Montaña will conduct daily conferences for the Christian Writer's Institute.

Dr. Eugene Bertermann, President of the National Religious Broadcasters and ex-director of the Lutheran Hour; our own Dr. Clyde Taylor, representing the National Association of Evangelicals; Dr. William Rayburn, Christian anthropologist and expert in the subject of Christian Communications; Mr. William Canfield, Director of Back to the Bible Broadcast; Dr. Joseph Springer, Director of HCJB-TV, Quito, Ecuador; and Dayton Roberts, Director of Latin American Missions are some of the prominent evangelical speakers for the Congress.

In Name Only

"I was given a June, 1958, issue of CHRISTIAN HERITAGE by one of my customers, and everything I read was the same as I have been thinking and predicting for many years.

"I am a Roman Catholic in name only. I have been studying and searching for years to find the true religion. My faith is in the Word of God. I come from Montreal, Canada, and I remember talks I had with my mother about the things told by Charles Chiniquy, but I expect a lot more to come as the days draw nearer to the time when the Church of Rome will have domination over the minds of men."

From the Belgian Congo

"I refer to your magazine often when I teach the Africans in our Bible Institute, and I do not want to be without it."

POAU Co-operation

POAU has been very active in Southern California and the editor of CHRISTIAN HERITAGE has been invited to address their various groups. The admiration for our magazine and their appreciation for the work of our organization is difficult to put into words. As they praise the Lord for our ministry, we in turn thank God for theirs.

EDITORIAL

Walter M. Montaño



The Fate of Spain

THE GENERAL CONDITIONS of Spain are at present so deplorable that one wonders what would save her from complete chaos. Politically disrupted and economically exhausted from supporting a dictatorship that is both intolerant and tyrannical, Spain today faces a catastrophic collapse.

THE SPANISH REFUGEES

The miserable condition of "thousands of Spanish refugees in France whose losing battle for freedom, followed by years of bitter exile, has been forgotten," is described by the famous cellist Pablo Casals in a pathetic letter written to the Editor of this magazine.

"Many of them are today in hospitals, ill with diseases caused by the miserable conditions under which they live. Although some have been able to build new lives, thousands are destitute, in need of food, medical care and, not the least, of moral encouragement."

WHO ARE THESE REFUGEES?

Nineteen years ago, the remnants of a defeated army of freedom, with their wives and children, straggled over the Pyrenees, fleeing to France from their homeland and the military dictatorship which had, after a long and hard-fought civil war, overthrown the Spanish Republic. Today, although most of these refugees have been absorbed into the French economy, thousands are old, sick, mutilated, desperately poor, and forgotten.

France was among the first to offer the Spanish Republicans asylum and is now the only country giving them substantial help. But their life in France has been terribly hard. After crossing the Pyrenees in January 1939 in the dead of winter, they were interned many months in ill-equipped camps at Vernet, Argeles, St. Cyprien, Gurs—names that are still bitter in their mouths. Then came the war. Many fought in the French army, many in the Resistance "maquis." Ten thousand who refused to work for the Nazis were sent to the dreaded Mauthausen concentration camp. Two thousand came back.

At least ninety percent of the Spanish refugees are strong anti-Communists, with vivid memories of Communist treachery and terror during

the Civil War. The tiny pro-Communist minority is cared for by the world Communist movement, but the great non-Communist majority has been shamefully neglected by the free world. Spanish Refugee Aid was set up to help this majority.

We Americans who oppose totalitarianism cannot honorably ignore our debt to these veterans of our common fight.

HOW DO THEY LIVE?

The great bulk of the Spanish refugees live in the South of France, in and around Perpignan, Toulouse and Montauban. Most of them make some sort of living as farm laborers, factory workers, woodcutters, and so on. But when, because of age or illness, they are unable to work, their condition is miserable. The French Government gives them sickness and old-age benefits, but these are pitifully inadequate for refugees with long years of privation behind them.

The Spanish refugees in France are no longer a matter of primary concern to voluntary agencies. The need, on the other hand, increases as they get older. There are too many cases of old, blind abandoned people, who must depend on the kindness of friends almost as needy as themselves. People whose lives might be made useful by a hearing aid or an artificial limb, or by retraining in a new field, wait in vain for the small help that would make all the difference.

Five years ago, a small working committee was formed in New York. Its name is Spanish Refugee Aid. Its aim is to help those forgotten heroes of the first war against Fascism, the 120,000 Spanish Republican refugees who today, nineteen years after the end of the Civil War, are still living in Southern France. Pablo Casals, the cellist, and Lazaro Cardenas, former President of Mexico, are the honorary chairmen. In its first five years, Spanish Refugee Aid sent to the 2,000 odd Spanish families on its active list about \$160,000 in cash or goods.

THE SPANISH ECONOMY

Turmoil has long been the word describing the chaotic state of the Spanish economy. Commerce Minister Alberto Ullastres emphatically reported in *Time* magazine that "something drastic

must be done to save the Spanish economy from collapse." As if in support of his plea, no less than fifty factories in Barcelona have started laying off help by declaring "suspension of payments," a legal state of near bankruptcy which allows a company to dismiss employees. News has also leaked out that three other big companies, the Euskalduna shipyard, the Basconia Steel mill in Bilbao, and a leading Madrid steel company, are likewise planning to reduce their labor forces to a minimum.

Americans might ask what Spain is doing with the huge amounts of aid given her by the United States. In June, \$22.6 million American dollars were sent to Spain. It is doubtful that these funds will be used to benefit the impoverished citizen of the country. In a word, as millions upon millions of American dollars are poured into Spain, there is little hope that the Franco regime will rebuild the country or allow any concept of democracy or freedom to enter. Could not the American Government find a better way to spend the taxpayers' money?

RELIGIOUS INTOLERANCE

Spain has had a long history of intolerance. The number of victims sacrificed by the Inquisition in Spain almost exceeds credulity. Yet it has been shown by Llorente, who carefully examined the records of the Tribunal, and whose statements are drawn from the most authoritative sources, that 105,285 victims fell under the inquisitor general Torquemada; 51,167 fell under Cisneros; and 34,952 fell under Diego Perez. It is further reckoned that 31,912 were burned alive! Half that number, or 15,659, suffered the punishment of the statute, and 291,450 were sent to penitentiaries. Half a million families were destroyed by the Inquisition, and it cost Spain two million children!

The spirit of the Inquisition is still alive in Spain. In one form or another the Spanish people, especially those who do not fall under the jurisdiction of the Roman Catholic Church, are the victims of this modern inquisitorial vexation.

While every effort is being made in America to convince the public that there is freedom and tolerance in Spain, and that everything is fine behind the curtain, the ostracism and persecution of those who are not in communion with the Roman Catholic Church continue unabated. While American taxpayers' money is being freely poured into the tottering economy of Spain, freedom of religion is consistently denied to all non-Catholics.

A recent communication received from a well-informed party furnishes authentic documentation regarding the maltreatment and vexation Protestants are subjected to in matters of marriage:

The marriage of evangelical believers in Spain has been a grave problem for a number of years. Only two types of marriage are recognized by the government—Catholic and civil. The latter is performed before a civil judge. Protestant ceremonies are not recognized by the authorities.

Although a new decree was issued in October, 1956, stating that civil marriages would be permitted to persons who could submit documents

proving they did not profess the Catholic religion, the evangelicals soon realized that the judges demanded "impossible proofs" of what they term "apostasy."

This decree placed the obligation of "proof of apostasy" on the parties to an evangelical marriage, if one or both had been formerly baptized in the Roman Catholic Church. The position arising has been extremely intolerable in many cases where reasonable "proofs" have not been accepted by the judges in charge of the Civil Register. These vexations became definitely more grievous following a decree published in the *Boletín oficial del Estado* (Official State Bulletin) on the 11th of December, 1958. Previously Article 42 of the recently reformed Civil Code had again insisted on the "proof" that the parties do not profess the Roman Catholic religion, but the new decree places a monstrous power of investigation in the hands of all officials in charge of the Civil Register. These will include not only professional judges, but also all justices of the peace and municipal judges in every town, village, or hamlet of Spain, many of whom are next to illiterate.

The clause of the Ministry of Justice of November 14, 1958, reads as follows:

"The official in charge of the register will hear statements by both parties, separately and secretly, in order to assure himself that no obstacles exist which might impede the celebration of the marriage ceremony."

This means that fanatical persons, or others quite unfitted for such a delicate mission, have the right to scrutinize the religious conscience of a man and of his future wife, behind closed doors and separately, in the absence of a third party.

Even though this decree refers to those who, having been baptized in the Roman Church or converted to it later from heresy or schism, wish to contract a civil marriage, it will practically include those who have never been baptized in the Roman Catholic Church, because it is almost impossible to prove the negative fact of not having been baptized as a Catholic.

Thus it results that almost every evangelical believer will have to pass the inquisition of the conscience to prove his or her non-Catholicity before the public officials.

RENEWED DISCRIMINATION

The foregoing refers to the marriage situation in Spain. However, there are other areas in which Protestants have suffered at the hands of their Roman Catholic oppressors. Not long ago the Evangelical Alliance publicized the following facts about renewed discrimination during the past year.

Local governments, which had permitted a number of new church buildings to be constructed to accommodate growing Protestant communities, subsequently prohibited their use. Six churches were closed in one year, the largest being the Baptist church of Calle Verdi in Barcelona. This church, with a seating capacity of over six hundred, was usually filled when first opened, but an order from Madrid prohibited its further use.

In addition, the third Baptist church of Madrid has been closed, as well as the Methodist church of Pueblo Nuevo, the Baptist church of Turo de la Peira, and the Baptist churches in Malaga and Seville. These, added to over twenty others previously closed, leave scores of Protestants churchless. Meetings in private homes are prohibited.

The United Evangelical Seminary in Madrid is still closed after three years. The Spanish Bible Society of Madrid, which had its Bibles and New Testaments confiscated three years ago, today has no legal right to import, print or distribute the Scriptures. Protestants moreover have no legal right to print their own papers and books. All Spanish Protestant schools are prohibited.

By the end of 1959 probably a hundred Protestant couples will have wanted to get married. As previously indicated, it is almost impossible to prove apostasy to a biased official who, at his own whim, may reject all evidence. The only recourse of the Protestant couple seeking marriage is court action at an average cost of something between \$100 and \$175. A number of couples would take such action but cannot afford to do so.

Families applying to government-sponsored housing developments in Spain usually must produce a marriage certificate as evidence of approval from the local Catholic church. This restriction automatically keeps Protestants out of these new developments. This is but one of the many economic pressures brought to bear on Spanish Protestants.

In our day it is hardly possible to believe that these conditions exist in a country that calls itself not only civilized but Christian. Let it never be forgotten that this is the heritage of the Roman Catholic Church, the end result of the dread Inquisition of a country that knew no Reformation.

Salvation By Faith

THE CHARGE is sometimes made that the New Testament contradicts itself in the important matter of salvation. At first this might appear to be so. Some claim there are three different concepts regarding salvation, and they say:

Paul Preached Salvation by Faith:

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God." (Eph. 2:8)

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth . . ." (Rom. 1:16)

James Preached Salvation by Works:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14)

"Even so faith, if it hath not works, is dead, being alone." (James 2:17)

James asks: "Was not Abraham . . . justified by

works, when he had offered Isaac his son upon the altar . . . Likewise also was not Rahab the harlot justified by works . . ."

Some then will say James teaches that man is justified by works and not alone by faith.

John Preached Salvation by Love:

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." (I John 4:7)

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (I John 3:14)

". . . If we love one another, God dwelleth in us, and His love is perfected in us." (I John 4:12)

The sincere Bible student will discover, however, that these three concepts are not antagonistic. On the contrary, they complement one another.

James, who preaches of works, also speaks of the "prayer of faith" and warns, "Let him ask in faith." He exalts faith as *producing* works, not works as against faith.

The very epistle of John we have quoted as exalting love also stresses faith as the overcoming principle:

"He that *believeth* in the Son of God hath the witness in himself." (I John 5:10)

"Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1)

John's divinely inspired conclusion is: "And this is the victory that overcometh the world, even our faith." (I John 5:4)

Genuine faith will of necessity be manifested by works. Moreover, the works described by James are *only* manifested when there is love. Love, in order to be revealed, must reach God's heart from the believer's attitude of faith.

These three aspects of salvation make complete harmony. They are like a magnificent concerto—different artists playing various instruments, but related and harmonized to create a sublime melody.

SALVATION BY FAITH

Theologians have spent untold years in discussing the question of faith. The Roman Catholic Church has condemned the doctrine of justification by faith, declaring that anyone who believes in salvation only by faith is cursed.

Nevertheless, some, out of that dark concept of agonizing experience whereby salvation must be won, find their way into the light of truth. Such a man was Martin Luther, who was brought to the great reality that God's Word does not lie. While he was in Rome climbing the marble stairway on his knees, the words flashed through his mind as though a voice from heaven were addressing him: "The just shall live by faith."

Practical faith is confidence in the mercies of God. It is like holding the hand of a rescuer when one is drowning. Through faith one can turn around in a new and opposite direction, knowing that the grace and forgiveness of God will do their perfect work.

What other meaning could one read into the symbolic experience of the Prodigal Son? He received everything by grace. He had done nothing to earn his special place at the banquet which his father prepared for him. He had not made a single effort to merit any reward. Yet his father said: "Bring the best garment, the ring, the sandals, and kill the fatted calf, for my son was dead, and is alive again, was lost and is found."

Did the Prodigal Son gain his position by any special ceremonies or efforts? On the contrary, he had only to believe and accept his father's forgiveness, mercies and love.

There is an interesting passage in *Les Misérables*, by Victor Hugo, that illustrates this point. Jean Valjean was condemned to the gallows. He carried the heavy weight of one despised by men, outcast, and feeling others would never forgive him for his crimes. At the end of his punishment in jail he was set free, but he found that the taverns were closed to him, people refused his services, and even the dogs barked at him when he sought to find refuge in the stables.

But one day he went to the Bishop's house, where he was welcomed. The Bishop called him "sir." There he was treated like other human beings. He was given the best place at the table. The Bishop knew he was a criminal, condemned to the gallows, but he forgave him and treated him with brotherly love.

What had Jean Valjean done for the Bishop? Absolutely nothing! All he received was through grace. That is exactly what God does for each sinner who repents and turns to Him.

FAITH OR WORKS

Sir Walter Scott envisioned a small boat, with oars on both sides. Written on one oar was the word "Works" and on the other "Faith." One who would attempt to propel the boat by use of just one of these oars would go around and around, without progress. Either oar used alone would take the craft in purposeless circles. To reach the goal of salvation one must use both oars, working together.

Christ once went to the house of a selfish and avaricious man. This man, Zacchaeus, had not invited our Lord. He did not know how much he needed Christ; but when Jesus was seated at his table Zacchaeus saw life as it is and should be, and he saw himself as he really was. His heart had been given entirely to material things. Enslaved by love of money he had been exploiting his fellowmen. When his eyes were opened he said, "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said, This day is salvation come to this house." Faith had begun to bear fruit in the experience of Zacchaeus.

We have seen men, formerly enslaved by the world and its possessions, suddenly upon hearing the Word of God come to a realization that God has forgiven them. They hear Him speak, they

believe, they are converted, and almost with feverish eagerness they give themselves to do good works. Out of such transforming experiences have come hospitals, institutions of beneficence, universities, houses of refuge and asylum, all born of man's love for God made visible in good deeds toward his fellowmen.

The transformed hearts of men like Livingstone, Moody, and Finney, and thousands of others, have led them to go forth and, in a spiritual but most practical sense, bear fruit. It cannot be otherwise.

SALVATION BY LOVE

The great evangelist D. L. Moody told the story that when he was passing through one of the streets in Brooklyn he saw there a young man without an arm. Mr. Moody's companion related this story of the man's experience.

When war was declared this young man went to the front, but he suddenly stopped writing letters to his sweetheart. When the war was over a letter came from him one day indicating that he was releasing the one he loved from her promise of matrimony. What did she do? Because she knew his heart, she understood his intentions. She knew there had been no lessening of his love. She took the next train to him and found that because of his mutilation he had, prompted by love, tried to release her. Love is stronger than suffering. Love is stronger than death.

The Scriptures tell us that the perfect manifestation of love is in Christ, who came to this world to die for poor sinners. Until we come to know God's love we cannot understand how Christ could go to Calvary to suffer for all humanity, allowing Himself, the essence of life, to be subject to death. It was love that created the miracle of our redemption. It was love that prompted Christ to take our place at Calvary and receive our punishment.

It was told of Peter Miller, who was a Baptist minister and close friend of George Washington, that he traveled on foot seventy miles to Pennsylvania to ask General Washington to forgive one of his worst enemies, Michael Wittman, who was condemned to death for treason.

"No," Washington said, "I cannot save your friend."

"My friend!" exclaimed Peter Miller. "He is not my friend. This man has caused me the greatest suffering and heartache and done me the greatest wrong."

"Then," replied the General, "I will forgive him."

In this we see our position before the Throne of Grace. With our transgressions we have crowned Christ with a crown of thorns. By our misdeeds we have spat upon Him again and again. We have nailed Him to the cross. Yet He refuses to condemn us. For even to His worst enemies He is saying, "Forgive them, for they know not what they do."

It is love that wrote into the Scriptures the most marvelous words ever known: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Yes, salvation begins with faith. From the steps of faith there is born in the heart of every believer the love of God, which reaches out to love of fellowmen. Then, love is the force that creates good works. The Christian is a fruit-bearing individual. Of necessity this "new creature" in Christ must win others to share the sublime experience that has been his.

"We give thanks to thee, Lord God Almighty, that thou hast revived us through thy heavenly gift. We pray that by thy mercy we may attain to a firm faith in thee and a fervent love for one another through Jesus Christ thy Son our Lord. Amen.—Martin Luther

The Queen Resolves a Question

AGAIN AND AGAIN, CHRISTIAN HERITAGE has pointed out that the Vatican is a sovereign state and that the American cardinals who participated in the recent election of the new pope actually voted for the head of a foreign state. This, according to the American Constitution, makes them subject to loss of U. S. citizenship. Numerous representations and protests registered at our State Department have brought the official answer that the Vatican is not to be considered a political state.

Recently, however, both the secular and religious press have widely reprinted a letter of Queen Mother Elizabeth of England clearly supporting our stand. In a reply to the numerous protests objecting to her visit, with Princess Margaret, to the Vatican, the Queen Mother gives full recognition to the pope as the head of a sovereign, political state. For the benefit of our readers, we are re-printing her letter in full.

Whitehall 3141
Clarence House, S.W. 1
23 April, 1959

Dear Sir,

I have been commanded by Queen Elizabeth the Queen Mother to acknowledge your recent letter, and to say that Her Majesty does not doubt the sincerity in the views you expressed.

During her visit to Rome, Her Majesty has paid a courtesy call not only on the President of the Italian Republic, but also on the Pope, who is Head of State of the Holy See.

You will no doubt realize that a courtesy call of this nature does not imply or reflect any views as to the political or religious opinions of the Heads of State visited.

Yours truly,
Marion Hyde,
Lady-in-Waiting.

Fully sharing the view of Queen Mother Elizabeth in classifying the pope as head of a sovereign state, we have been and always shall be opposed

to any form of intervention by the Vatican in the affairs of our nation. It is clearly evident—and the letter of the Queen Mother proves this anew—that the same honor and distinction reserved only for the heads of other nations is also given to the pope.

According to our Constitution, American citizens interfering in the affairs of other nations, or taking part in the election of a foreign potentate, condemn themselves to loss of citizenship. Why some American citizens, such as the Roman Catholic cardinals, should be permitted to violate our Constitution, occupy a dual citizenship, and adopt a double standard, is indeed a puzzle.

Beauty and the Bishop

WHILE AT THE RECENT BATHING BEAUTY PAGEANT in Long Beach, California, the coveted title of Miss Universe went to petite Miss Japan, the aureole of publicity was unquestionably won by Miss Sue Simone Ingersoll, abdicated New Mexico entry, who made headlines for the second time within a few weeks by ostentatiously withdrawing from the contest.

Protesting restrictions imposed upon her by chaperones, Miss Ingersoll managed nicely to get herself entangled in a spider's web by drawing the following analogy in a press release:

"There exist bitter feelings between religious groups in our country, and because of the analogy between myself and a Roman Catholic presidential candidate, I feel a statement of clarification is in order.

"Non-Catholics fear the Roman Catholic church because they fear the clergy dictates to a blindly obedient laity. The implications of such an erroneous belief regarding a Roman Catholic political candidate are obvious.

"It is my sole desire to show that the hierarchy cannot, under any circumstances, dictate to laity."

Sharp reaction on the part of the Catholic press to her assertion that "the hierarchy cannot, under any circumstances, dictate to laity" must have taught Miss Ingersoll the sobering lesson that indeed, to use Lyly's words, "beauty's a slipp'ry good."

Laments America, a Roman Catholic weekly, in its August 1, 1959, issue:

"Running for Miss Universe, it seems, is just like running for President of the United States. In public morals as well as in politics the bishop cannot 'dictate to laity.' By implication, the Catholic public was also invited to treat lightly the deprivation of the sacraments.

"The misguided girl admitted to reporters that she hadn't read the declaration issued in her name. We wonder how many of the statements attributed to her were really her own."

The whole affair calls to mind Pascal's humorous statement, "If the nose of Cleopatra had been a little shorter, it would have changed the history of the world."

Dr. DON HILLIS asks a startling question:

Will

PROTESTANTS

Make

America

Catholic?

TO MANY OF the readers of CHRISTIAN HERITAGE it will come as a shock to learn that thousands of Protestant pastors are making sizable, annual contributions toward the progress of the Roman Catholic church all over the United States. The fact that these contributions are often unwittingly made and are not financial does not detract from

their subtle, dangerous and far-reaching effects.

That Catholic power and prestige is expanding at an alarming rate in God-blessed, Protestant America is obvious. That many Protestant pastors are totally indifferent toward the spread of this spiritual cancer is just as evident. This gross indifference on the part of our Protestant

leadership is not only a flagrant sin against God and country but is also Protestantism's greatest contribution toward the building of Catholic power.

It is not a moment too soon for the discerning, Bible- and liberty-loving Christian to ask himself the follow questions:

1. Will it be the votes of millions of liberal Methodists with their blind, "see no evil" toleration of, and indifference toward, religious heresy that will put the Roman Church into high places of political authority?

2. Will it be the ballots of a multitude of Lutherans, who have long since forgotten their heritage, that will place Roman Catholics in the presidency or vice-presidency of this great land?

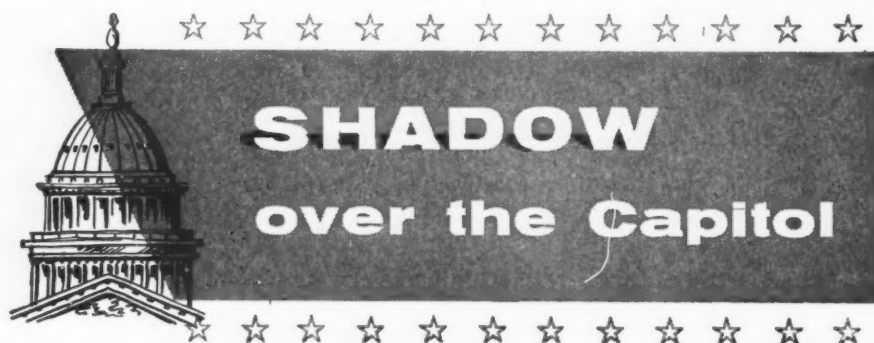
3. Will it be the votes of nine million Southern Baptists, who hold the balance of political power within the Democratic Party, that will help to maneuver Catholicism into the position of supreme power in America?

As of this present hour, it appears that hundreds of pastors in all three of these great denominations, plus thousands in other groups, will (by the path of a silent unconcern) make large contributions to this tragic eventuality.

The Red and the Black Dictatorship

There is nothing that the "father of lies" would rather do than to deceive the servants of the Lord. This is clearly seen in the Old Testament and through much of church history. There were times in the history of Israel when some of the prophets both believed and preached false conceptions. At the time of Christ, numerous religious teachings and traditions had become so deeply engrained that it was impossible for the religious leaders to either see or appreciate the truth when it appeared.

For many years now it has been the popular thing to fear, criticize, and oppose Communism. Radio, television, and the secular press have not only alerted us to the dangers of this godless force but have also conditioned us to



believe that Communism is our one and only enemy. The Roman hierarchy has rejoiced in this and has fostered and encouraged it.

Because our religious journalists are virtual slaves of secular journalism, it is natural that the hue and cry of our religious press has consistently been against Communism. It is popular to speak out against Communism and hence our best known evangelical magazines lift up their voices against it, while few of them have the courage to either oppose or expose Romanism.

This is not to underestimate the tremendous importance of having an alert distaste for Communism in its merciless and godless philosophy of life. It is rather to suggest the danger of focusing all of our artillery on one enemy while ignoring another which is far more subtle and just as dangerous. An interesting commentary on this is seen in the fact that preachers of anti-Communism are extremely popular in many churches today, while it is doubtful that Martin Luther and his fellow reformers would be allowed in most of those same churches. These anti-Catholic prophets (Reformers) of the past would now be looked upon as anti-social, rabble rousing, mud-slinging bigots. Interestingly enough, Israel felt exactly the same way about the prophets that the Lord sent to her.

The church of Jesus Christ has in Romanism an enemy who makes masterful use of the counterfeit. Verily, she appears as "an angel of light." She has invented more ways of brainwashing, political intrigues, threats and persecution than Communism ever knew. *Peoples' Padre*, by Father Emmett McLaughlin, is but one of the many good books substantiating this.

Romanism, A Subversive Institution

Under the guise of tolerance or of "positive thinking" the average Protestant pastor is allowing the pagan "high places" of Romanism to grow and prosper. His congregation is ignorant of her fallacious teachings, blind

to her political ambitions and totally unaware of the devastating corruption that exists wherever Catholicism reigns.

We have been well advised by a former Jesuit trainee that "The Roman Catholic church in free America ought to be challenged by Protestants to defend her dogmas, particularly her bigoted assertion that she alone is the true church of Christ. The type of bigotry which is taught in Catholic parochial schools should be castigated as a positive subversion of America's heritage of freedom—which it is. If the Roman Catholic church were compelled to engage in debate in the free forum of ideas—if her communicants were regularly presented with the Protestant side of issues as well as the Catholic, she would soon be on the defensive. Rome would lose adherents by the millions in free America if she had to defend her dogmas."

Medical science openly proclaims the symptoms of deadly diseases. Political science warns nations and peoples of the dangers of international conflict, but our Protestant leadership has little to say about the spiritual and political inroads of Romanism. While Catholic priests wisely instruct their people how and for whom to vote, Protestant pastors leave their flocks without counsel and guidance. While our Protestant leadership says that there is no place for religion in politics, Catholic leadership says, We will make all politics Catholic.

It would be well for all devout, freedom-loving pastors to think on the following questions:



DR. DON HILLIS

1. Should I not inform my people of the history of the Reformation?
2. Should my people not be enlightened as to the academic, social, moral and spiritual degeneration of Catholic countries?
3. Should not my congregation be made aware of the tyranny of the Roman hierarchy and of its relentless opposition to and persecution of Protestants in countries like Spain and Colombia?
4. Can I expect my people to vote against Catholic political power if they are ignorant of its devices?
5. Would my congregation not be protected from the subtle dangers of Roman Catholic heresy if I instructed them concerning her fallacious claims and dogmas?

Dr. Don Hillis is a veteran of over seventeen years' missionary service in India. While in India with the Evangelical Alliance Mission, he developed the "Light of Life" Bible Correspondence Course, which has been translated into 39 languages. Through 27 mission societies, in 50 countries, the course has reached over 800,000.

A graduate of Wheaton College and the Bible Institute of Los Angeles, Dr. Hillis has been conducting Bible and missionary conferences in churches all over the United States since returning with his family from India. At present, he is directing the work of Orient Crusades in Latin America.



DR. JACK MACARTHUR

majority of the people would feel that "love" is the greatest word in the Bible, and in human speech. "And now abideth faith, hope, charity, these three; but the greatest of these is love." (1 Cor. 13:13)

Forgiveness

But I believe the most beautiful and sublime word spoken in heaven or on earth is the word "forgiveness." In it you have love in action, for "herein is love." Like all of the gorgeous colors of the rainbow, this word "forgiveness" includes all the attributes of God: His wisdom, power, holiness, justice, goodness, and truth.

The Psalmist said, "But there is forgiveness with thee . . ." (Psa. 130:4) "Sin" is the saddest word in the Bible and in human

Divine Forgiveness

I can think of no better illustration to describe the word "forgiveness" than the story of the Prodigal Son. When a man admits he is a sinner, he is a candidate for forgiveness. The most dramatic moment in the life of the Prodigal Son was when at last he said, "I have sinned." He uttered the hardest words that a man can say. We will do everything else before we will unconditionally confess our sins. We will dodge them, deny them, justify them, seek to avoid an honest, frank unadorned confession of them. Yet, the one condition of salvation and forgiveness is a full confession of our sins to God.

Conditions of Forgiveness

This was the only absolutely

The Most *Beautiful* Word in The Bible

by JACK MacARTHUR

WHAT IS THE MOST beautiful word in the Bible, spoken in heaven or upon earth? To some people "mother" or "grace" will be the most significant words spoken by a human being. Others will think that "Jesus," the sublime name given to the Son of God, is the most wonderful word that human lips have ever pronounced.

*"How sweet the name
of Jesus sounds
in the believer's ear;
It soothes his sorrows,
heals his wounds,
and drives away his tear."*

(John Newton)

"Come" is one of the greatest and most beautiful words in the Bible. "Come, now, let us reason together, saith the Lord . . ." The Holy Book closes with the sweet music of that word "come." "And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17)

But, I am sure, by far the

speech, but forgiveness is the most beautiful word because it cancels the effect of sin. It takes away the sorrow and darkness of sin, as the light of the sun scatters the darkness of the night. ". . . But where sin abounded, grace (and that is another word for forgiveness) did much more abound." (Rom. 5:20)

Forgiveness is the most beautiful word because it kindles the most perfect light in the face of God, or in the countenance of man. It is the most beautiful word because it is the costliest word. Before God could pronounce it, Jesus Christ had to die in unspeakable agony upon a Roman cross. It is a word that the angels and the apostles loved to proclaim. It is a word that is dear to every trusting believer. It is a word that will awaken the music of the redeemed in heaven, for that is what they sing about there, the forgiveness of God: ". . . Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5)

necessary condition before the Prodigal Son could return to his father. The whole transformation of his life lies in his willingness to make a confession of all to his father. His peace of mind, his freedom from an accusing conscience, his purpose for living, his happiness, his future, hung on his willingness to make this confession. And in this, he is the representative of the race, for we have all gone astray from God. Our sins stand like mountains between us. We can never undo the past; we can never cover the past with good deeds. The only thing we can do is to confess our sin, with a spirit of humility and shame. Oh, how wonderful it is that this is all that God requires to make us a candidate for divine forgiveness.

Pharoah acknowledged to Moses that he had sinned against God, but the reason that he confessed was not his grief over his wrongdoings, but because he saw that he was beaten at his own game, that he was outmatched, and that Egypt was in ruins because of his folly. His very life

was in danger, and because he was afraid of God, he sought deliverance from those awful plagues by pretending to be penitent. God accepted his word and gave him a chance to prove himself. But no sooner was the plague gone than he rebelled against God again. His confession was not genuine. It was false, and God knows the difference. He sometimes accepts our statements in order that we ourselves may prove their falsity, even when He knows them to be untrue.

Many men under the stress of great sorrow, and in need of the intervening hand of God, have made promises and pledges to Him if only the sorrow would abate. Then, as soon as the sorrow subsided, all the promises and pledges were forgotten. With what deceitfulness some of us try to bargain with God! We act as if He were a man; as if He did not know our hearts. Many a man has faced death, crying pathetically to God for deliverance, pledging all manner of good things for the future; and then, when health returned, forgot his promises. He was not sincere, and God will not be deceived by insincerity. Many are the men who are sorry they are caught in sin. I am sure there

to act as he does. He not only judges our words and actions but our motives as well. The Prodigal Son made his case as bad as it was. He did not come excusing his sins, nor claiming he had been a little wild. He admitted that his sins had been inexcusable, and that they had been beyond description. Not a vestige of his former spirit was left. He had gone out to have his way; he came back surrendering his way. He went away demanding his rights; he returned renouncing his rights, and confessing his wrongs. At first he said, "Give me," but at last, he said, "Make me," and then, finally, he said, "Forgive me." He once desired to be his own master, but is now willing to be a slave. He once thought he was as good as anyone, now he considers himself worse than others.

How this sets forth the picture of a sinful man. In the days when the heart is hard, and the mind self-willed, when the drift is downward, sin has no shame. God, Christ, the Word of God, the Holy Spirit, wise counseling—all are as nothing. But when conviction comes and repentance fills the heart, the recollection of the past is like a millstone about the neck.

will forgive. How awful are the sins of the past! How just any punishment would be!

When Peter denied the Lord at the time of the trial and later had a moment to think, he was overwhelmed with the shame of his sin, and the Word of God says, "He went out and wept bitterly." He went into seclusion, we are told, and there he wept. Not a word is needed to prove that he was sincere, that he was a real candidate for divine forgiveness.

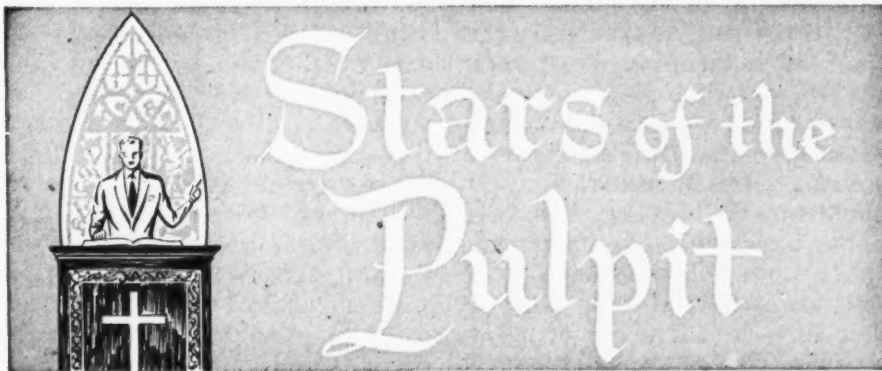
We do not have to prove to others that we are sincere. God knows. He sees us when we go alone. He sees us when we weep before Him for our wrongs. How can a man come to see the shame of his life and not feel like weeping? He may not shed literal tears, but there is weeping within.

God's Forgiving Love

In the story of the Prodigal Son the compassion of the father is pictured when we read, "But when he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck, and kissed him." No artist will ever paint a more touching scene, nor can there be found in all the Word of God a more beautiful revelation of the loving, forgiving heart of God. We must remember that our Lord Jesus Christ is describing God the Father. We are told, "But when he was a great way off the father saw him." Although the son had forgotten the father, the father had never forgotten the son. If ever the real facts about God and the sinner were depicted in picture or story, they are to be found here. No man can limit the borderline of God's love. God never ceases to love. He loves a soul all the way down, out, and through the gates of eternity. He must pity even the souls in hell, who will not be saved.

God's Seeking Love

What a beautiful thought it is that before man ever calls, God is watching and listening. Before a mind ever thinks on the things of God, He has longed for that person and sought after him. He



is not a man in the penitentiary who is not sorry that he was caught in his evil ways. Usually, when men are caught, they are broken down with the shame of their deed and they do shed tears. But the reason for their shame and tears is that they are sorry to have been found out, or fearful of impending punishment.

God not only knows when a man speaks the truth, but He knows what motivates the man

In the case of the Prodigal Son there was evidence of real sincerity. He made the long journey home. His spirit was submissive. He made a full confession. He threw himself upon his father's mercy. He even said that he felt unworthy and unfit to be a son in the home of such a father. These are the feelings and the passions that sweep the soul of every truly penitent soul—willing to be the least, if only the father

Dr. Jack MacArthur, pastor of the Harry MacArthur Memorial Bible Church of Burbank, California, is the founder and director of the "Voice of Calvary," a well-known radio and television broadcast. The radio program has been on the air for over fifteen years. The "Voice of Calvary" television program made its debut in the Los Angeles area in November, 1956, and now through the medium of film is also telecast in many cities of the Western United States.

is ever the seeker. He knows when the heart turns sick over the sins of life. He sees the first tear, the first longing for a better life, the first resolution to come back. Above the roar, confusion, and chaos of this strange, eerie world, God eagerly and joyfully awaits the broken prayer of the penitent. What a wonderful thing it is that the eye of God is upon us when we are far away, and that His ear is quick to hear the first sound of the penitent voice tearfully saying, "I have sinned."

How magnificent are the words, "For the Son of Man is come to seek and to save that which was lost." (Luke 19:10) He is waiting for us and even sends His messengers of grace out after us to persuade us to come. How great is the mercy of God!

God's Compassionate Love

The second quality we see in the Prodigal Son's father is that "He had compassion on him." (Luke 15:20)

Compassion sent the Lord Jesus Christ to the cross. The word "compassion" is a Latin derivative. "Sympathy" is its Greek form. The word "com" means "with." The word "passion" means "to suffer." Thus, the meaning of the term "compassion" is "to suffer with." This is a common emotion even in the secular world. Everyone has experienced it. When you bend over the body of a sick child, tossing in fever and delirium, with pain delineating every twisting movement of the body, and you wish that you could take the suffering of the child in your own flesh, you are moved by compassion.

When you sit by the side of a

bereaved wife or a mourning husband and you know that a heart is aching and you long to share at least part of the pain of that burdened soul, you are moved with compassion.

The Bible is full of illustrations of compassion. Abraham is one example. Who can read the eighteenth chapter of Genesis and hear the intercessory cries of that burning-hearted man, without realizing the depths of his concern for Sodom and Gomorrah?

Moses is another illustration of the grace of compassion. Forty wondrous days and nights he spent in communion with God. His heart was aflame, his soul athrill, his life impassioned by that holy fellowship! Carrying the tables of stone clasped to his heart, he made his way down the mountainside, only to see his people desecrating themselves in a mad worship of the golden calf. You recall the passionate fury with which he broke the tables, how he sent the Levites into the camp to destroy three thousand of the ring leaders. Yet, the next day, the same Moses was on his face before God crying, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." (Exodus 32:31, 32)

Jesus showed endless evidence of His compassion. Such compassion has never been known. The Word of God says, "And when He saw the multitudes, He was moved with compassion upon them." (Matt. 9:36) He wept over the city of Jerusalem just a few days before the people of that city were to nail Him to the cross. When at last the terrible deed was done, and the form of

the Son of God hung on that cross, naked before the gaze of a million eyes, He prayed, "Father, forgive them."

Oh, how we need the compassion of God. When you think of the multitudes without Christ, without hope, traveling the road to eternal destruction, seemingly heedless and unaware of their desperate plight, and you yearn to give your life in the effort to win them for Christ, you are motivated by compassion. Compassion sent Jesus Christ to the cross. His sympathy for man led Him to devise a way of escape from the wages of sin. Compassion put Christ under the burden with man. It made Him willing to become sin for us. It caused Him to assume the guilt, bear the penalty, and endure the pain, only that we might be delivered by the catharsis of Divine forgiveness.

Full Forgiveness

God is filled with anxiety about us. There never has been an hour since our first willful sin that He has not longed for us to repent of it and to come to Him with confession that He might forgive us and restore us to His love and fellowship. We read, "... He fell on his neck and kissed him." (Luke 15:20) He embraced him with overflowing love in complete forgiveness. No suspicion remained, no dread of the future wove its poisonous fabric into the texture of the cloak of love of the father. We are "garmented with the righteousness of Jesus Christ." This is the message God has sent abroad to all men.

If men will but confess their sins all shall be forgiven and the past gladly blotted out, because of Christ's death on the cross. A man may go to his death and to hell without the love of a single person, but no man will ever go to his death and to hell without the love of God.

In the story of the Prodigal Son the father's love drew the boy back from the far-away country. An invisible cord stretched itself across the intervening miles and held the heart of the wander-

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UNTO THE UTTERMOST

Preaching Under Fire

by MARGARET BERG

*Missionary of the Evangelical
Union of South America*

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."
(II Cor. 12:10)

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."
(Matt. 5:11)

"For we can do nothing against the truth, but for the truth."
(II Cor. 13:8)

ON THE MONDAY of the week following camp, I moved the furniture from the big room to the corner room and changed it all for the meetings. As you know, our little meeting hall would not be large enough for special services. We were about to begin a week of special meetings with an ex-Roman Catholic priest, Don Jose Maria Rico, as speaker.

Don Jose had come originally from Spain, but was well known in Bolivia. He had organized a Catholic Student Movement and he was a popular speaker. Since his conversion a few years ago, he has been a power for God and has been signally blessed in his evangelistic campaigns.

We were anticipating a time of blessing and were praying that God would stir up this town of Padilla. I had announced the meetings on Sunday, but we did

not do any extensive advertising since Rico generally receives opposition and Padilla was likely to be no exception. The priest went from house to house inviting the people to a special procession and also went to the schools to announce his plans.

In Perils by Countrymen

Tuesday night the meeting started well, but soon the church bells began to ring violently and the sound of an approaching procession was heard. They carried with them a statue of the Virgin Mary which they placed on a table just outside our door. The meeting room was full. As the first part of the procession came by our street door, the stones started to fly into the patio, so I thought I had better shut the door. Stones then rained on the door and presently they came

through the windows, while the crowd outside sang and shouted to the Virgin.

The crash of stones and breaking glass, along with screams for the death of the apostate priest, continued for the best part of an hour. It being a torch procession, someone threw in a kerosene-lighted torch in an obvious attempt to start a fire. Fortunately nothing happened as our worshipers succeeded in extinguishing the fire.

We kept the street door shut since several attempts were made to break the door open and, in that event, only God can tell what might have happened. When the meeting was finally over, Don Jose continued preaching in spite of all this disturbance. Most of our brethren, as they ventured out into the open, were met with insults and abuse for having attended.

In Perils in the City

As could be expected, this episode tended to arouse curiosity and interest. Throughout the following week, our meetings remained the main topic of conversation among the people. A group of "holy women" went to the sub-prefect to have Don Jose exiled from town. In this effort they were supported by a letter from the local priest. On Wednesday Don Jose received notice from the prefect ordering him to leave town.

Don Jose, being used to such treatment, went with a group of sympathetic men to see the prefect. He explained that he would not stop preaching, as there was a principle of free-speaking involved, and that the local priest had no right to prevent anyone from making use of that freedom. The sub-prefect answered,

"Well, if you persist in preaching, I cannot guarantee you protection and must decline responsibility for eventual consequences."

Don Jose replied, "There are many men in town with less authority than you have who will see that justice will be done."

One who was with him at the time, (although not a believer, as-

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Remarkable Trophies

The Bolivian Indian Mission has been mightily used by God in the conversion of several Roman Catholic priests in Bolivia. Occasionally we have referred to these extraordinary events.

One of the latest issues of the Mission magazine gives an account of how Benedicto Alonso, professor at Roman Catholic La Salle College, came to know the Lord Jesus Christ.

We ask the prayers of our many readers in behalf of the Bolivian Indian Mission and of the priests who have come to know the Lord, that they may be used by God in bringing about a Protestant Reformation in that country.

THE STARTLING CONVERSION of Benedicto Alonso, professor at La Salle College, was indeed a shock to the Roman Catholic Church.

Early in 1956, the Catholic world in South America received its first shock as the Jesuit-trained priest, Jose Maria Rico, founder of two Catholic student organizations, was marvelously converted.

A respected leader in the Roman Catholic Church, Señor Jose M. Rico was invited to Chile

and then to Bolivia for the express purpose of combating evangelical Christianity. In order to do this effectively, he had to study what the evangelicals believe, preach and teach, with the result that he was converted in February 1956 and left the Roman Church on April 15, 1956. While his leaving the priesthood was a great blow to the Roman hierarchy, his preaching and teaching the Word of God with the evangelicals has caused an even greater uproar.

Benedicto Alonso's conversion

was, in a measure, as startling as that of Jose Maria Rico.

Like the Apostle Paul

Benedicto, in his zeal to re-convert Jose Maria, went to La Paz to "deliver" him, but God had a different plan for his life.

A leading Catholic by background, education, and convictions, it would have been difficult to find one to exceed him in religious zeal and devotion to the Roman Catholic Church.

In his own words Benedicto describes his experiences:

"I was born in Valladolid, Spain, the youngest child of a devout Catholic family. While still very young, I entered the La Salle College as a student. After finishing my studies there, I became a professor in the college under the name of Brother Leandro Eugenio.

"In 1948 I arrived in Bolivia as a Catholic missionary, teaching in the La Salle College of Cochabamba. After a year, I was sent to found the La Salle College in the city of Santa Cruz.

"With a genuine desire to better myself, I decided that I should become an ordained priest. At the request of Bishop Monsignor Buehl, I went to Oruro to be ordained. But the La Salle order, exerting its great influence with the Pope, succeeded in keeping me from reaching my ideal. Therefore, I had to dedicate myself to other activities."

BENEDICTO WAS TOLD that his request for ordination had been refused, but he later saw the letter to the Bishop and discovered that this was not true. Being a young man of exceptional ability, the La Salle order was anxious to retain him as a professor. He taught mathematics, literature, religion, and music and had full supervision of the La Salle College which he founded in Santa Cruz. His disappointment at not realizing his goal caused him to leave the La Salle order in 1952 after five years of extensive activity and devotion to his task. He went into business in Oruro, and in 1954 married a very pretty young lady from one

of the upper class families in that city.

However, Benedicto Alonso remained a fervent Catholic. Not being content with just knowing the teachings of the church, Benedicto sought to instruct others.

"In my desire to persecute Protestants"—Benedicto reveals in his testimony—, "I wrote strong letters to the Bible Institute in Costa Rica, the *Voice of the Andes* Radio Station in Quito, Ecuador, and to Mrs. Marilou McCulley, one of the widows of the five missionaries who were martyred in Ecuador."

Benedicto also sent copies of a Catholic magazine, *The Faith*, to many evangelical leaders. He was much disturbed when Jose Maria Rico was converted and left the priesthood. He carried on a controversial correspondence with Jose, a former good friend. Jose, in turn, faithfully presented the Gospel and its transforming power in his own life. Following a special invitation from Jose, he set out for La Paz to reconvert Jose to Catholicism.

"**B**E CAREFUL that you don't become a Protestant," Blanca warned her husband as he left Oruro for La Paz. To make it more emphatic, she added, "I'll leave you if you do."

In spite of his wife's warning, meeting face to face with Jose, hearing his testimony, seeing the change in his life, and listening to the teachings of the Word of God brought the conviction of the Holy Spirit and conversion to Benedicto. Benedicto says he marvelled at the love evidenced among the brethren. He says:

"I saw before my eyes John 13:35 in actuality, 'By this shall all men know that ye are my disciples, if ye have love one to another.'" He says that more than any other one thing, he was influenced by the evidence of love among the brethren.

Benedicto Testifies

"In La Paz, the Lord himself was waiting for me and bestowed His infinite grace upon me so that I accepted Him as my suf-

ficient and only Saviour. Now I am the happiest man in the world. This took place on December 18, 1956."

After several days of blessed fellowship with Jose Maria Rico, Arturo and Hilda Arana, and the brethren there in the church, he returned to Oruro to tell his wife and friends about His Lord and Saviour.

When his wife, Blanca, met him at the train, her first question was, "Have you become a Protestant? Have you?"

He put her off, saying, "Wait a little. I want to show you something."

At home he showed her in the Catholic Bible what God had to say about making and worshiping images. Again, the Lord had prepared the way and Blanca listened to his explanation of the way of salvation. Then he took her to visit Misses Minnie Myers and Betty Smith, of the Bolivian Indian Mission, in Oruro.

After nearly three hours of searching the Scriptures, Blanca received Christ as her Saviour on

Christmas Day. Benedicto's joy knew no bounds in seeing the Lord answer his prayer so definitely for his dear wife's salvation.

OPPPOSITION, persecution and ostracism took place quickly and their newly-found faith was severely tested. However, they were encouraged and instructed in the Word by the missionaries. Their visits and fellowship with Jose Maria Rico did much to strengthen them in the Lord.

Benedicto and Blanca Alonso are staying at the Bolivian Indian Mission headquarters in Cochabamba, studying and preparing themselves for His service.

Benedicto says, "Now I want to make amends for all the time I have lost in not knowing Christ as my Saviour. I want to be like the Apostle Paul of Tarsus. Therefore, I am preparing myself and awaiting the time when I may enter the Lord's vineyard as His servant in the name of Christ."

Jesuit Priest Leaves Church

An organization of converted Roman Catholics is doing excellent work in India and, as a result, has incurred the wrath of the Roman Church.

THE CRUSADER'S LEAGUE, an organization of converted Catholics in India, is at present rejoicing in the fact that recently they have scored mighty victories over the Church of Rome in court cases instituted against them by the Roman hierarchy for alleged "assaults" arising out of their open-air meetings.

In all cases the Court of Appeals has in no uncertain terms lifted "binding orders" imposed on the League's leader by lower courts.

The Crusaders' League published an outstanding article in the October issue of *The Crusader*, which reads as follows:

Shackles of Jesuit Internationalism Smashed in India

"Because I love my country and all her greatness; because I want Goa to be liberated and integrated into the fold of Mother India; because I respect the freedom of conscience, the freedom

to think and the freedom to believe of my students; because in my lectures I refuse to impose upon the non-Christian the dogmas of the Church": these are the reasons that are put forward

by Father Albert de Mendonca, former Indian Professor of Philosophy of international renown, for leaving the order of Jesuits.

July 15th of last year must have been a black day for the Roman Church in general and for the Order of Jesuits in particular. What happened on that day can well be seen from the extracts of some of the leading dailies of India:

"Father A. de Mendonca, Professor of Philosophy at the St. Xavier's College, Bombay, in a statement today, said that he had 'unconditionally' left the college and the order of Jesuits, of which he had been a member for the last 25 years, 'in order to counteract the campaign of lies, calumnies, persecutions, restrictions and humiliations of which he had been a victim.'" (*Madras Mail*, July 16, 1958)

"The main reason for his leaving the order of Jesuits, according to Father Mendonca, were two: first, that the order forbade him publication of his essays on Buddhism and Indian philosophy in the foreign press; secondly, a letter which informed him that there was a suspicion—which Father Mendonca described as false and unfounded—among the Spanish Jesuits of Bombay that 'I have secretly revealed to a prominent member of the Central Government of India their anti-Indian activities.'" (*Indian Express*, July 16, 1958)

"A graduate of Sorbonne University of Paris and the Gregorian University of Rome, Fr. Mendonca, 45, has been a Professor of Philosophy at St. Xavier's College for eight years.

"Father Mendonca said in his statement that after leaving St. Xavier's College, he would continue 'his academic life' in a college at Belgium." (*Madras Mail*, July 17, 1958)

"Father A. de Mendonca, a former Professor of Philosophy attached to the St. Xavier's College in Bombay, who resigned his post as a professor, against the alleged persecution by his Jesuit superiors, has now been summoned to Rome by the Jesuit General to represent his case. . . . His immediate reaction to

the invitation from Rome, however, could not be ascertained." (*Bharat Jyothi*, July 27, 1958)

"The government of Bombay is considering a proposal to institute an inquiry into the circumstances leading to the resignation of the Rev. A. de Mendonca from the staff of St. Xavier's College, Bombay. He alleged that he had been 'removed' from his teaching assignment because of his 'nationalist views.'" (*Times of India*, August 1, 1958)

Preaching

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sured the prefect that Don Jose was right. This man, Don Pedro, had quite a reputation in town for going periodically on a shooting spree whenever he had had a few drinks too many. That's why we were all so thrilled when at one of our meetings he came forward to accept the Lord. It was such a big surprise that I could hardly believe it and still feel like blinking my eyes when I see him attending our services. We used to say among ourselves that if there was one person we would not care to meet in the dark, it was Pedro.

Attendance at our meetings kept up very well after this. The priest, no doubt very much to his distress, found out that by his opposition and intolerance he had succeeded in advertising our cause. There were no more disturbances.

In Perils Among False Brethren

Violence and lies are the age-old weapons Rome has so frequently used in the past. In this case the truth was also twisted when the accusation was made that our people had started throwing stones at the procession. But can you imagine anyone being foolish enough to smash his own windows? We had twenty-six windows broken. Naturally, there were some wounded outside. Those who got too close to the windows were hit by flying glass or by the stones hurled from the background. It is reported that the priest got his hands bruised badly.

In all, twenty-nine made profession of salvation and a lot more, I am sure, were influenced by the action of the opposition. Several of the younger ones are now having a lot of trouble, since their parents make it difficult for them to attend meetings. In school these new converts are discriminated against, and their friends do all within their power to draw them away from the light of the Gospel. Do pray for these new converts that they may continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Most Beautiful . . .

(Continued from page 14)

er. In time it drew so tenderly but surely that the heart followed and the son found himself back in his father's arms, receiving the kiss of forgiveness and reconciliation. This is the message of the Word of God.

It is the goodness of God that leads men to repentance. Men do not come to God because they are afraid of hell, but because they love the God who loves them. All that God requires of us is that we love Him. God does not need our gifts, nor our service. He wants our love. When we love Him, when we cast ourselves upon His mercy, when we confess that we need Him, we receive from Him the kiss of His forgiveness.

Instantaneous Forgiveness

The forgiveness of God is instantaneous. The Prodigal Son was forgiven the moment he returned, confessing his sin and his shame. He was not detained in uncertainty pending the proof of his intentions to live a better life. There are many doctrines preached in the world that tend to cheapen the quality of God's great love. One says that we must grow in favor with God, that until we have broken from our sins we are not really saved, that after we have reformed God blots out our iniquities. This makes forgiveness and salvation dependent upon us rather than upon

God. There is no need for God at all if we live so worthily and so perfectly. Our deepest need is for a God who will love us in our sins, one who is quick to forgive and help us in our struggle for a better life. Salvation is not a piecemeal operation in which God forgives just those sins we are able to overcome, leaving us still under the curse of those sins we are unable to conquer.

Absolute Forgiveness

God's act in forgiving us is definite. There was a moment when we were unsaved, and the next moment we were saved. There is no such thing as one who is partially saved and partially unsaved. We are wholly saved, or wholly unsaved. We are either a child of God, or a child of Satan. We are for God, or against Him; hell bound, or heaven bound. The forgiveness of God is complete, without reservation, for the whole past is blotted out. When our sins are blotted out God does it wholeheartedly, as if He knew we would never commit another wrong in life. Not a suspicion entered the mind of the father of the Prodigal Son, nor would the father taunt the boy in the future about his ugly past. A brother may, in his jealous heart, retain the picture of those wasted years and the record of his brother's shame, but not the father. To him these sins were gone forever. Such forgiveness represents the great heart of God, shedding its compassionate love upon the wanderer who returns to him.

Our Roman Catholic friends tell us that our souls must first go into Purgatory, where they must suffer before they are set free. This is far from our Lord's description of the reception the Prodigal Son receives. This is unlike the facts the Bible sets forth about God's forgiveness: "In the day that ye seek me with the whole heart I will be found of you." (Jeremiah 29:13)

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9) In many places He is said

to blot out our sins. He will bury them in the depths of the sea. He will remove them from us as far as the east is from the west. He will remember them no more. We have the assurance of God's complete forgiveness. Such a doctrine as Purgatory makes a joke of the sufferings of Christ. He suffered for our sins. For us to say we have to suffer for them over again and await His forgiveness would be to proclaim that we are not forgiven, that we, not He, must endure the pain and consequences.

If God were to wait for us to live worthily before He forgave us and saved us we would never be saved. The forgiveness of our Lord Jesus Christ blots out forever the wrongs we have committed.

Eternal Forgiveness

Mr. Moody told an interesting story about a visit he made to an Ohio prison. The wardens had asked the Governor to grant six pardons to the men who had the best records of behavior. Six months of secret records were reviewed. When the day arrived that the pardons were to be given, the men were assembled in the chapel. The Governor began to speak. The suspense was intense. The men were as pale as death, for they knew that six of them would walk out of there free, but who would they be? The chaplain interrupted the Governor to ask that the pardons be given without further delay as the suspense was almost more than could be endured.

The first name was called: "Reuben Johnson. You will come forward and get your pardon." But no one came. The name was called again, but with no response. The chaplain, who knew the men well, looked right at the chosen one and said, "Reuben, it is you; come on." But the man looked behind him, supposing there was some other man by that name. A second time the chaplain pointed right into his face and said, "It is you, you are the man!" Slowly Reuben Johnson went forward to receive his reprieve.

Later, when the men arose to file out of the room to their cells, Reuben Johnson fell into his accustomed place. The chaplain called out to him, "Reuben, get out of line, you are no longer a convict; you are a free man."

Like this man, many think, feel and act as though the forgiveness and pardon God has granted through Jesus Christ is not a reality. Let it be said, once and for all time, that when our sins are forgiven they are *all* forgiven and forgiven for *all* time, and they shall not appear against us at the Judgment.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1)

The Beauty of Forgiveness

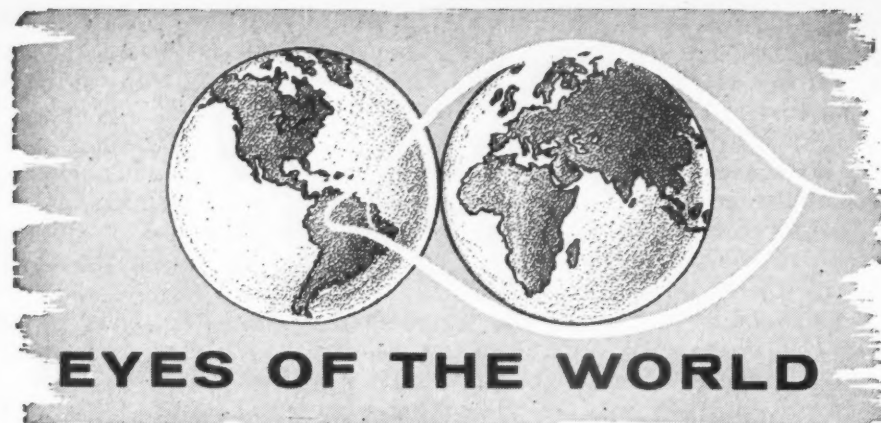
There is no doubt about it, forgiveness is the most beautiful of all words. Let me ask you Christians, can you freely, from the heart, forgive one another, even as God for Christ's sake hath forgiven you? If not, remember the words of Jesus: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." (Matthew 6:15)

May these words give no sleep to your eyes until you too have spoken these most beautiful of all words, in utter sincerity: "I forgive you."

It may be that you have not heard the lips of Christ speak these words to you. The woman who was a sinner heard it. The publican who went up to the temple to pray heard it. Peter who denied our Lord heard it. The thief on the cross heard it. The man born blind heard it. The Apostle Paul heard it. You too can hear the most beautiful words of all, "Thy sins are forgiven thee."

When we love Him, when we cast ourselves upon His mercy, when we confess we need Him, we receive His divine, instantaneous, beautiful and eternal forgiveness.

Light of Earth, and Glory of Heaven!



Roman Catholic Failure

At ceremonies marking the beginning of the second century of St. Bonaventura University, Paul V. Murray, co-founder and president of Mexico City College, declared: "For some years you have been told that American Catholics have not produced their share of intellectual work. And this is especially true, I am sorry to say, in the Latin-American field."

The Means for What End?

A one-day drive in the Columbus, Ohio, Roman Catholic Diocese yielded \$517,200 for the Diocesan Development Fund. Church officials announced that the cash made 79% of the gift total of \$653,136.46. More in remaining pledges is to be collected by the end of next September.

Catholic School Issue in France

The French government finds itself in troubled waters as it faces again the problem of state aid to Roman Catholic schools. The controversy has become crucial with prominent statesmen and church representatives at each others' throat.

Premier Michel Debre's government is maneuvering carefully, having promised a nonpartisan commission in order to prevent his government from toppling. The problem is an apple of contention in the National Assembly, sharply dividing left and right. The left favors strict separation between church and state. The right is advocating state aid to Catholic schools.

There are more than seven million students in state schools, but the Catholic schools still have one and a half million students and keep demanding state aid. The opposition argues that if Catholic schools get state aid they should come under state supervision and regulations. Premier Debre must find a solution that will be acceptable to all.

Army Receives Big Bible

The American Bible Society gave a big new Bible to the U. S. Army for administering oaths of office to its civilian and military officials. Wilbur M. Brucker, Secretary of the Army, accepting the Bible at ceremonies in Constitution Hall, assured the Society that the name of each official taking an oath on the Bible would be inscribed on the pages provided for their signatures. The ceremony marked the 130th anniversary of the Washington Bible Society, which has distributed more than 40,000,000 copies of the Scripture to the armed forces since 1818.

Rome's Self-Imposed Segregation

Bishop Daniel J. Feeney of Portland, Maine, has forbidden public high school Catholic students and their parents to attend baccalaureate services whether they are held in churches, schools or other meeting places.

The bishop, whose diocese includes all of Maine, declared that Roman Catholic students in public high schools must not attend religious services of another faith and that baccalaureate services are "religious affairs," although they are usually regarded as non-sectarian. He did announce that Roman Catholic priests are free to participate in graduation exercises, since they come after the baccalaureate services.

Said the Bangor, Maine, *Daily News*: "Roman Catholics, Jews, and Protestants have fought and died side by side on battlefields. They work together in government and in groups, in factories, offices, and in the fields. They rub elbows at social affairs and develop close friendships, never giving thought to differences in religious beliefs. Americans, in other words, have achieved among themselves a remarkable degree of mutual respect, an agreeable co-existence or integration, if you will. Bishop Feeney's directive was regrettable."

Korean Catholic Daily Accused of Subversion

Kyonghyang Shinmun, a Roman Catholic daily and Korea's second largest paper, was closed by the Korean government, which charged the Catholic paper with undermining democracy and the country's security. The government also accused it of deviating from its "lofty religious position and the ideals of Catholicism." The daily's publisher, Han Chango, brought suit against the government Office of Press Information to have the closing order voided, a move which has aggravated Korea's already tense political situation.

The Korean Newspaper Editor Association called the shutdown an infringement of freedom of the press and demanded that the paper be permitted to reopen. Dr. Chun Sung Chun, director of the government Information Office, stated that the government can take "administrative action" in any case that may cause harm to the country even if the courts have not ruled on the case. Korean newspapers quoted Mr. Chun as saying that he discussed the *Kyonghyang Shinmun* with Gregorio Pietro XV Cardinal Agagianian on the occasion of his visit to Korea last March.

According to Mr. Chun, the Cardinal stated that he had no objection to disposing of the matter according to Korean law, since there was no direct connection between the Seoul daily and the Roman Catholic Church or the Holy See.

Strained Relations in Portugal

Antonio de Oliveira Salazar, Portuguese Premier, provoked by a letter from a bishop criticizing his denial of the right to strike, said in a speech before the executive committee of the National Union that it had been the "boast" of some Roman Catholics that they had "succeeded in breaking" the walls of Portugal's corporative state. Subsequently he declared:

"It would be painful for me, having worked for the peace and liberty of the Church in Portugal and in the face of the respect and care shown to the Church in the past thirty years, to be forced to pass strictures about the conduct of churchmen in the name of a power (the state) equally lawful in its own sphere to define the limits of action which are consonant with the national welfare."

Salazar said that he considers the attitude of certain Roman Catholics in Portugal one of utmost gravity and that it raises questions over the 1940 concordat between Portugal and the Holy See and the future relations between the state and the church.

Procession to the Vatican

King Paul and Queen Frederica of Greece paid an official visit to Pope John XXIII, who welcomed them in their own language. It was the first state visit of Greek royalty to the Vatican since the last Byzantine emperor, John VIII Paleologus, called on the pope in 1439.

Cardinal Advocates Franco Regime for Italy

In a recent newspaper interview, Cardinal Ruffini of Palermo, Sicily, professed admiration for Generalissimo Francisco Franco and advocated a regime in Italy modeled on that of Spain. Anti-clerical and Communist newspapers have subsequently denounced the Cardinal for pro-Fascist leanings. Even some Christian Democrats betrayed uneasiness at the Cardinal's comments.

The Shoe on the Other Foot

In the Communist-controlled state of Kerala, India, Roman Catholics and Hindu Nairs have declined to open their schools, asserting that the Communist laws were aimed at wiping out all private and church schools. The Communists, on the other hand, point out that such arbitrary closing of privately owned schools is a violation of the law.

Government secret police kept bishops' houses and prominent churches under constant surveillance. Not infrequently private homes were searched by the Red regime. Communist-backed members of the Students' Federation staged hunger strikes in front of the bishops' houses. Their fasting, the Independent Students' Union promptly countered, should be done before the government offices of Kerala.

In Kerala 7,000 out of the 11,000 secondary schools are privately operated, mostly by Roman Catholics and Hindu Nairs. Teachers' salaries and other maintenance costs are paid by the state. The new education law seeks to name teachers to the private schools by limiting their choice to government-compiled lists.

Political Favoritism to Roman Church

According to their own statistics, Roman Catholics in the United States number 35 million persons, or roughly speaking, 20% of our total population.

"Just how much weight should 20% of our people in America pull anyway?" was a question recently asked in *The Radio Evangelist*.

Out of the national treasury the Roman Church received \$100 million as compensation for war damages in the Philippines and for repair of the Pope's summer home. How does this compensation compare with the declaration of our government at the outset of hostilities that we would not be responsible for damage done in war? The Constitution forbids favoritism to any church or denomination, but the commission at Washington granted a license for a television station at Loyola University, a Jesuit institution subject to the Vatican, a foreign power. When the issuance of the license was contested, a judge ruled in favor of it.

Suit Filed Against Nuns

A taxpayers' suit was filed in Estill Circuit Court in an attempt to cancel a contract which would permit Roman Catholic nuns to operate the new twenty-bed Irvine-Estill County, Ky., Hospital. The suit, signed by 49 taxpayers, asks that Irvine and Estill County operate the \$354,975 institution. It claims that allowing the nuns to operate the hospital would violate the separation of church and state doctrines of the Constitution of Kentucky and the United States.

Case of the Shrinking Churches

The General Synod of the Church of Ireland, prompted by advice from the church's Sparsely Populated Area Commission, announced that it was closing fifty Anglican churches throughout Ireland because of the small number of worshipers. The Synod stated that the life of the churches had been seriously affected by steady emigration from the rural areas.

Jazz in Church

"Bringing a jazz combo into a church is not only in poor taste but is an insult to God," a nationally known religious youth and publishing leader said recently in Wheaton, Illinois.

Dr. Robert A. Cook, vice-president of Scripture Press and board chairman of Youth for Christ International, took straight aim at a church in Norwalk, Connecticut, which recently introduced a four-piece combo at its regular Sunday service in an effort to reach more young people.

"The sincere worshiper cannot help but be offended, bewildered and distracted at best by such music. Even the members of the combo, by their own admission, thought it was 'corny.' We need definitely to talk in the language of the society in which we live, but we do not need to drag the night

club into the church in order to communicate with people who occasionally attend a night club. I've seen many people die, in my years as minister, but I have yet to hear one of them ask for the 'St. Louis Blues' or 'Lover, Come Back to Me' as they lay dying."

The Bishop's Warning

Msgr. Enrique Perez Serantas, Archbishop of Santiago, and friend and supporter of the Premier, called on Fidel Castro to carry out the agrarian reform in harmony with the interested parties. In a "clarifying" statement the archbishop declared he had been told that agrarian reformers and Communists "drank from the same fountain" and warned that such an alliance would not help the cause of the revolution.

Secret Office of Cardinal Ottaviani

Alfredo Cardinal Ottaviani, at the present visiting in the United States, is the head of the most mysterious and powerful office in the Roman Catholic Church, the Supreme Congregation of the Holy Office, directly descended from what once was the Holy Inquisition. Complete secrecy surrounds the activities of this Roman office and to prevent news from leaking out, not even blotters are permitted at the conference table.

It is the special function of the Holy Office to watch over the faith and morals of Roman Catholics. In April it threatened with excommunication any Catholic who would vote for the Communist or any allied party in Italy. Even the present pope, John XXIII, then Cardinal Roncalli and Patriarch of Venice, was in 1957 reprimanded by Cardinal Ottaviani for being too friendly toward the Italian Socialist Party. The Holy Office also decides what lay organizations Catholics may join and not long ago stirred up a storm in a teacup by forbidding Roman Catholic priests to hold membership in Rotary Clubs.

Plan to visit **CHRIST'S MISSION**
exhibit at
**NATIONAL SUNDAY SCHOOL
CONVENTION** — Booth 15
Biltmore Hotel, Atlanta, Georgia
October 21st to 23rd, 1959
also
Columbus, Ohio
November 11th to 13th, 1959
Veterans Memorial Building
Booth 20

*A workshop period in Methods of
Witnessing to Roman Catholics
will be conducted.*

The SHADOW of a FLORENTINE

"ARMY IN BLACK" was the title of a recent report in *Time* (Sept. 16, 1957) on the Extraordinary General Congregation of the Society of Jesus in Rome. The General of this militaristic order is "Black Pope" Janssens, of Belgium, commander-in-chief of the society's 33,732 members, the largest contingent of which is the 8,156 Jesuits in the United States of America. This supremely important Roman Catholic group was described by the *Catholic Digest* (December, 1940) as "the fast-moving mechanized division of the [Roman] Church."

Look more recently announced in a massive survey of religions in America, that the Roman Church is three times the size of any other religious body in the country. It claims 34,386,351 "registered members," and is the "richest jewel in the worldwide church, counting its income in billions of dollars and its property in tens of billions. . . . A larger undertaking than the management of General Motors and the American Telephone and Telegraph Company combined."

This fabulous religio-political world empire, the Roman Church, with its crowned head ruling from a temporal sovereign State, has deep and powerful roots and colossal current influence and responsibility. No chancellor is unaffected by its power and purpose, and the Society founded by Loyola in 1540 is the "Wehrmacht," the *élite corps* amongst the campaigners for the Vatican.

But how many have ever seriously studied this terrifying concentration of power and human ability known as the Society of Jesus? To begin such a study one must look back with discernment over the chequered centuries to examine the life and works of

Machiavelli of Florence (1469-1527) and the setting in which he moved. Machiavelli, whose name is synonymous with unscrupulous cunning and insidious deceit, established a pattern of conduct and purpose upon which the Society of Jesus, Rome's "storm trooper" movement, is founded. His handbook for dictatorship, *The Prince*, idealizing the life and methods of Caesar Borgia (1476-1507), was published in 1513, and has served ever since the inception of the Jesuit Society as its guiding rule.

Caesar Borgia, illegitimate son of the infamous Pope Alexander VI, was Cardinal of Valencia and Duke of Romagna. He was described by the Roman historian of Cambridge University, Lord Acton, as being "fearless of difficulties, of dangers, of consequences, and *having no preference for right or wrong.*" (*Lectures on Modern History*, Lord Acton, p. 42)

"Machiavelli conceived the strongest admiration for Caesar Borgia's combination of audacity with diplomatic prudence, for his adroit use of cruelty and fraud, and for his self-reliance, avoidance of half measures . . ." (*Encyclopedia Britannica*, 11th Ed. vol. 17, p. 234) Borgia became for Machiavelli "the model of the new statecraft, unweakened by pity and uninfluenced by ethics or religious faith." (*History of Europe*, H. A. L. Fisher, vol. II, p. 488)

FORERUNNER OF FASCISM

The appearance of *The Prince* thus had a baleful origin. Prof. Max Lerner says: "We live today in the shadow of a Florentine, the man who, above all others, taught the world to think in terms of cold political power. . . . Machiavelli wrote a *Grammar of*

Power, not only for the sixteenth century, but for the ages which have followed." (Introduction to *Modern Library* edition)

Marshall Adams solemnly says: "*The Prince* describes, in limpid prose, a system of statecraft to which all considerations of right and wrong are irrelevant. It is the complete textbook for tyrants—one-man rule with the lid off. . . . Its steel-cold cynicism was forged in the fire of patriotism. . . . He was the forerunner of Fascism. . . . Its essence—and that of Totalitarianism generally—is the subordination of the individual to the State. . . . Mussolini has acknowledged his debt to *The Prince*. . . . The State is God, and Machiavelli is its prophet!"

Pius XI styled Mussolini "a gift from Providence, a man free from the prejudices of the politicians of the liberal school." On February 11, 1929, he concluded the Lateran Treaty with this dictator, and on July 20, 1933, Pius XI also established a Concordat with Adolf Hitler, another avowed disciple of Rome and of Machiavelli. The present pope, then Cardinal Pacelli, signed the Concordat on one side, and Franz von Papen, the diabolical genius who delivered the power to Adolf Hitler, signed on the other.

HITLER'S MORAL SUPPORT

Tibor Koeves, who wrote the biography of von Papen entitled, *Satan in Top Hat*, avers, "the Concordat was a great victory for Hitler. It gave him the first moral support he had received from the outer world, and from this most exalted source [the Vatican]. The Church of Rome, in its wisdom, judged it judicious to extend its benevolence to the Hitler regime, while German Protestantism continued its struggle

against it. Upon von Papen was conferred the highest papal decoration, and, as one of the puzzles of our puzzling era, the man who had caused the downfall of Bruening, one of the outstanding [Roman] Catholics of the world, was now feted as the Defender of the Faith." (Op. cit., p. 215)

Lord Acton summarizes, "As there is no such thing as right, politics are an affair of might, a mere struggle for power. Such was the doctrine which Venice practiced and which . . . Machiavelli . . . made the law of modern societies." (Lectures, p. 81)

But what connection has this with the Society of Jesus? The celebrated historian H. A. L. Fisher details the crucial nexus thusly: "On September 27, 1540, Loyola obtained from Pope Paul III the Bull establishing the constitution of the Jesuit Order. . . . This provided the Papacy with a *corps d'élite* scrupulously trained to carry out its behests. . . . Their origin was military and autocratic . . . worldly compliance and absolute submission gave the Order its peculiar character." (Op. cit., p. 555)

Of the Jesuit Order Lord Acton says, "Except the Church of which it is a part, there is no political institution which so well repays consideration by the historical student as the Society of Jesus. . . . It enshrined the principle of Machiavelli." (Op. cit., vol. III, p. 767)

The Roman Catholic hierarchy put *The Prince* on the *Index of Prohibited Books* and put its principles into worldwide operation.

LOYOLA'S INSPIRATION

Now consider Loyola's available book, described by Heinrich Boehmer as a "book of human destiny." *The Spiritual Exercises*, by the founder of the Jesuits, is a psychological masterpiece. Fulop Miller says: "In the *Exercises*, Christ . . . appears as a militant King, fighting for His Kingdom," and the Preface to the 1956 edition, bearing Cardinal Spellman's imprimatur, reads in part: "You read it the way a soldier reads his manual of arms. . . . No other book of its kind has received so many papal approbations and recommendations as has this manual

of St. Ignatius."

For a sample of the quintessence of Jesuitism, the core of Roman absolutism, the exact religious counterpart of political totalitarianism, the First Rule reads:

"In order to think truly, as we ought, in the Church Militant, . . . Laying aside all private judgment, we ought to hold our minds prepared and prompt to obey in all things the true Spouse of Christ our Lord, which is our Holy Mother, the hierarchical Church."

The Thirteenth Rule clarifies the Roman Catholic concept of truth in the following words: "To arrive at truth in all things, we ought always to be ready to believe that what seems to us white is black, if the hierarchical Church so defines it."

Judged by whatever standard one may choose, the Roman Church yet emerges the ultimate totalitarian institution of all time. And the Society of Jesus, the militant arm of that institution, wields an iron fist in order to force its subjects "to believe that what seems to us white is black, if the hierarchical Church so defines it." Archbishop Fisher of Canterbury (*Time*, October 26, 1953) endorsed the description of the Roman Church which declared that the "great bureaucratic system of the Roman Catholic Church, centralized in Rome and tightly controlled by the Pope, is totalitarian. The transition from one kind of totalitarianism to another is an easy one, and it is well known that the countries of Western Europe in which Communism is strongest today are the predominantly Roman Catholic countries."

The venerable British Congregationalist scholar, Principal Nathaniel Micklem of Oxford, says in his latest book, *The Pope's Men*: "The Roman Church . . . is also an elaborately organized international pressure-group that takes its instructions from Rome as the Communists take theirs from Moscow. The parallel is painfully close . . . Roman Catholics, taking their orders from the Vatican and desiring for this country a very different order from that which we now enjoy,

are in the same sense (as the Communists) a 'fifth column' here."

A DANGER TO LAW AND ORDER

Fantastic as this may seem, it is the ancient historic judgment of every single government of Europe on the Society of Jesus. As early as 1565, du Mesnil, the Advocate-General of Roman Catholic France declared that "the Jesuits were bound by solemn oath to carry out the orders of a general living in Rome; that they were accordingly subject at all times to the authority of a foreigner; and this constituted a serious danger to law and order in the state." (*The Power and Secret of the Jesuits*, Rene Fulop Miller, p. 314)

Consequently the Order suffered universal expulsion in the eighteenth century, culminating in the papal Bull of annihilation by Clement XIV in 1773, and were not restored until 1814, when Pius VII winked at the Bull signed by Clement XIV. Within a year or two of their restoration, ex-President John Adams wrote to Thomas Jefferson about the re-instatement of the Order, "My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death." (Monticello edition of *The Writings of Thomas Jefferson*, vol. XV, p. 64)

Is it really conceivable that every single government of Europe, Protestant and Catholic, over a period of three centuries, was wrong in expelling the Jesuits for the reasons du Mesnil stated in 1565? History records indelibly their deeds of infamy. John Adams and Thomas Jefferson had good reason to fear their restoration to power and authority. And the American citizen may well ponder their record as he seeks an answer to one question. Why is the largest single concentration of the Jesuit Order to be found today in the United States of America?

In America religious freedom is sacred and inviolable. Its security is guaranteed by the highest court of our land: "In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property and which does not infringe personal rights, is conceded to all."

—Watson, et al., Jones, et al., 13 Wall (U. S.) 728.

They Shall Be Free Indeed

by Walter M. Montaña

Prison Walls of American Convents

The Roman Catholic Theresia Foundation has made application to establish a convent for Carmelite (cloistered) nuns in Glumslöv, Sweden. This would be the first Roman Catholic convent in Sweden since the Reformation. The report from the Swedish Advisory Council is that they have opposed the move. The Council has made it clear that "if permission is granted" it will be "in consideration of personal freedom" for the women who have taken the vows, that they "may leave the convent if they wish without fear of punishment."

There are 100,000 nuns in the world living in strict seclusion in convents. Subsisting in these retreats are nuns who have retired behind closed doors for life.

Young women who accept the vows of the cloistered nuns renounce their homes, their loved ones, their families, never to see them again. They will stay behind bars for the rest of their lives, shut away from the world.

What Is Behind These Enclosures?

The Discalced (barefoot) Carmelite sisters, for example, neither teach, nor nurse, nor care for

the old, the orphans, the infirm. They take a vow of silence—complete silence.

"At 5:30 A.M. the nuns arise from their pallets, which are wooden boards across saw-horses, covered with a straw-filled tick"—for they have also taken a vow of poverty.

"At 8:30 A.M. they eat a slice of bread and drink one cup of black coffee. The table is set with plain wooden utensils and a covered water pitcher. The mask of death, a skull, is on the table" to symbolize thoughts of death, that we are mortal beings, soon to pass into the unknown.

"Their main meal may be of fish and vegetables, and their evening meal is soup and bread. Their day ends at 11 P.M., when they silently return to their 'cells' furnished with only pallet, table and chair."

"Spiritual Collapse"

The late Pope Pius XII, speaking by radio on August 2, 1958, said that in some convents the nuns "alas, almost die of hunger, of poverty, of privation." He added, "We invite them to give themselves (to work) so that they may procure for themselves the means to live and do not, as a first resort, think of depending on the bounty and help of others. It will help them," he said, "from that spiritual collapse which the hard test of a nun's life can sometimes bring on."

He spoke in French to the 3,200 convents throughout the world.

"Their devotion," the Pope warned, "doesn't rule out a constant tension and strain, a continuous struggle with painfully borne obligations which one would reject if one could."

"God may allow such a test for some time in order to purify a soul," he continued. "But it also happens that it ends in collapse, in inner or outward catastrophe." He mentioned those suffering from "neurosis or psychosis." (Castel Gandolfo, Italy, Aug. 2, UPI)

These deprivations of the normal necessities of life, such as food and even drink, are considered meritorious.

A Roman Catholic priest, Donald F. Miller, considering the topic "How Much Mortification Do You Need?" instructed Catholics to "know that God in His generosity accepts small payment in this life for debts that would loom heavy and large in the next world, when man's time of meriting is over. Thus He accepts patient and resigned bearing of *unavoidable* crosses as atonement for many sins. Thus He accepts small mortifications and penances, freely adopted in this life, as payment of debts incurred by sin that otherwise only long stretches in purgatory could remit after death." (*Liguorian*, March, 1959, p. 26)

Fasting or self-denial of any kind, according to the Scriptures, is to be a personal matter, but it must never be church delegated. There is a vast difference between compulsory self-denial and voluntary self-discipline, motivated by conviction.

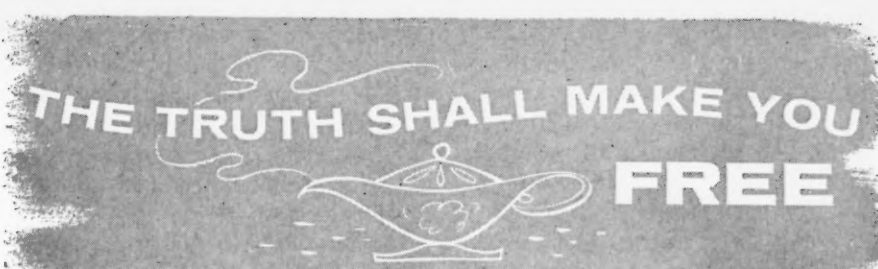
The word of God warns that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Tim. 4:1-3)

What blindness and deceit could come upon men, what guidance from the "powers of darkness" could inspire the founders of these orders to set up a life for free men and women that is a living death?

Victims of Temptation

These unfortunate souls have cloistered themselves thinking that the fact that they are not in touch with the world will save them from temptations. But again and again, throughout my lifetime, some of the most prominent nuns and monks have confessed to me that it is precisely behind these walls of these convents and monasteries that temptation has tortured them more than it ever did when they lived in the world. Here temptation has beset them until they have finally succumbed, because of the unnatural life they lead. Many poor souls have become the tools of Satan, victims of the most monstrous sins.

Severe discipline is inflicted upon these nuns by the Mother Superiors, and flagellation and mortification of the body is practiced. Such self-inflicted suffering is for the purpose of gaining indulgences by works, a striving to achieve salvation by merits. These poor souls are taught that they are putting treasures in the bank of indulgences. And, absurdly, if not so pitifully sad, they cannot even draw those treasures out to save themselves from the suffering of purgatory. The Roman Church is the only bank



which can dispense those merits, which will be disbursed to whom-ever the church deems worthy. Indulgences bought at such a cost of human suffering are distributed by the ecclesiastics at will.

Mental Jeopardy

The psychological disturbances that have resulted from this type of existence are such that not a few of these poor creatures have had to live out their days within the walls of mental institutions. To confirm this, Father Moore, of the Catholic University of America, Washington, D. C. states: "Insanity among priests and nuns

(compared with a general population ratio of 595 per 100,000), . . . among sisters who were cloistered rather than active showed a rate of 1,034, nearly twice the general population ratio."

Father Bief, president of the American Catholic Psychiatric Association, writes: "Schizophrenia is by far the most frequent disorder among institutionalized priests and religious."

Of all the devices that Satan has employed to mislead souls who desire to serve God, this is the most perverted institutionalized program in existence. That it should have been permitted to

Convent Life of Emilie and Marie Dionne

(*Time*, August 16, 1954: "No doctor was called . . . she had three successive fits. Next morning she stayed in her room to rest. A short while later a nun found Emilie Dionne dead of asphyxiation.")

NOT EVEN intrepid newsmen were able to scale the wall of secrecy for a "big" news story such as the death of Emilie Dionne in 1954. In December, after Emilie's death in August, a reporter for one of the Washington papers interviewed the father of the Dionne quintuplets, but was only able to report the following:

"One of the BIG news stories of 1954 broke last August 6, when a twenty-year-old died in a convent near Ste. Agathe, Quebec. The girl's name was Emilie Dionne. Just hearing it reminded millions of the 1930's, when every activity of Emilie and her four sisters was front page news.

"Emilie's sudden death under

rather mysterious circumstances—no doctor was present, but it was reported she suffered epileptic seizures—tore a hole in the veil of secrecy that has surrounded the quintuplets for a decade.

"Marie Dionne entered a Quebec City convent with the intention of becoming a cloistered nun. Eight months later she left the convent for her home 'confused and homesick.'"

The Washington reporter said: "The girls' father ducked and dodged direct questions about their private life. For example, he simply brushed aside any discussion of the mystery surrounding Emilie's death. . . . I left Calender and Olivie Dionne (father of the girls) with some of my questions still unanswered." (*Voice of Freedom*, October, 1955)

Both *Newsweek* and *Time* magazine verify there was no doctor in attendance on the occasion of Emilie Dionne's death.

continue in a land of freedom, where government agencies have more and more reached a protective arm into all institutions to defend the physical and spiritual well-being of its sons and daughters, is most astonishing.

A young girl goes into the convent attracted by the vision of becoming the "spouse of Christ." In a parochial school she has had this goal held before her during the years when every adolescent is most impressionable spiritually.

The Roman Catholic Church expounds in its publications and from its pulpits on "The Parents' Role in Vocations." Chapter ten of a book by this name, published by Bruce Publishing Co. and authorized by the Rev. Godfrey Poage and Dr. John P. Treacy, encourages all relatives and friends to do their best to develop the proper attitude toward this decision. They are cautioned that this step is not "irrevocable." But who knows what pressures are brought to bear upon the youth's sense of loyalty and love of God before the final irrevocable step is taken?

In this dissertation, when answering the question "Which is preferable, entering a convent after high school or after college?" the authors reply: "The Church recommends that the entrance be made as soon as possible." Thus, the uninformed, inexperienced, immature mind is molded toward the religious vocation.

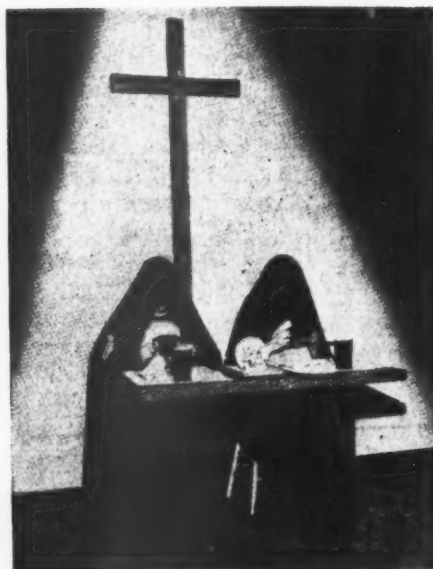
Parents are comforted that they do not "lose" their children who follow religious vocations, and are told that "a parent with real faith in God will not ordinarily interfere with a daughter's wishes." And then the authors reveal the final coercive pressure employed by the Roman Catholic Church: "Parents who without just cause prevent a child from entering a religious state cannot be excused from mortal sin."

A "Tricky" God

Describing the influences upon Catholic youth which train them for the vocations, the priest E. F. Miller states in an article "Teen-Agers and the Priesthood":

"So with a vocation to the

priesthood. God allows the boy to be drawn to the priesthood by means of an idealized picture of the glamor and the adventure of the priesthood. If most boys realized the hardship and the sacrifice demanded by the priesthood, they would not persevere in their resolution to become priests. God keeps that picture from them until they have been hardened through prayer and the discipline of the seminary so that they can behold their future life without



Behind Closed Doors

faltering or fainting. God uses a bit of a trick to get boys into the seminary. Once He has them there, He builds them up mentally and morally to an acceptance of the great vocation that someday will be theirs." (*Liguorian*, Sept. 1956)

So it is with the young nun. Having been won to the cloister by the promise of being wedded to Christ, she takes part in the binding. After the organ music is silenced, after the congratulations of loved ones have died away, alone in her cell the poor victim awakens to the sad reality that the mirage which drew her behind these walls has faded. She finds herself on the lonely road between life and death.

What is her future? To remain there, shut away from human experience, human fellowship, human love, human service. She finds herself surrounded by utter disillusionment as her eyes are opened to the petty jealousies, en-

mities, cruelties, and the spiritual unbalance. This is the "spiritual collapse" of which Pope Pius XII warned in his radio talk to the nuns: "But it also happens that it ends in collapse, in inner or outward catastrophe."

In her vows she has pronounced the words "until death." She is chained behind the walls of the convent until she dies.

How Can We Reach Them?

Any visitor to these cloisters must be appointed by Roman Catholic ecclesiastical dignitaries. Only the priests of the monasteries have access to these cloistered nuns. They go to inspect the convent, to attend to a sick nun, or to hear their confessions.

Secular justice has no entree behind the barred doors and windows of the cloisters. The walls pictured on this page could only be photographed by the newspaper (*Savannah Morning News*, August 31, 1958) before the new building was dedicated: "They will retire behind closed doors after dedication of the monastery early in October . . . on the left are the outer 'speak room' and the inner speak room. These are divided by a wall in which are two windows with iron grilles . . . The inner turn and inner speak room will be part of the enclosed portion of the building when the nuns go into seclusion . . . The door to Carmel swings open Saturday and for the first—and last—time the world can peer into the cloister of the Monastery of St. Therese of the Child Jesus."

No one from the outside can reach inside these walls to help free these souls, nor can those within escape unless, as a few have done, they manage to flee by risking their lives.

Our God Is a Sane God

Such a life with its many unreasonable aspects cannot be the will of God who is Supreme Reason and Love. Father Moore, a Jesuit priest, says in his book *The Darkness Is Past*:

"The great cry which comes out of the silence of Nazareth is that our God is a sane God. He

(Continued on page 31)

breaking the barrier

Too often Protestants and Roman Catholics mistrust each other spiritually and hesitate to discuss "religion" with each other for fear of offending or of being misunderstood—or perhaps of revealing weaknesses in their own personal faith. Sometimes they are simply afraid of the label "bigot."

The following article, which is the substance of an actual conversation between a Roman Catholic and a Protestant layman during a long train-ride, is offered not as a definition of doctrine or belief but as an encouragement to a friendly, wholesome interchange that can be the experience of many Americans of differing beliefs who are desirous of breaking down the barriers to communication.

"These are the things that ye shall do," saith the Lord; "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." (Zech. 8:16)

"ROMAN CATHOLICS believe that Protestantism is a religion of the mind, while Catholicism is a religion of the heart. Our people are warmly devout, pious, and accept what the church teaches. You Protestants seem cold, your churches formal. You question and probe. You must understand before you accept."

The cultured European-American spoke with a pleasing accent. Consistently courteous and friendly, he asked intelligent questions, and his comments guided and enriched the conversation as the train and the hours sped through half a day of travel. The other passenger's destination, a church-sponsored summer school, served as a spring-board and a point of contact between these two church-conscious lay-

men of different Christian faiths. Now humorous, again serious, the give and take was frankly enjoyed by both.

"With so many—what do you call?—denominations, how do you know what you are?" the question was asked.

"Doubtless most of us have inherited our brand of faith and form of worship," replied the Protestant. As the first speaker nodded in acquiescence, the other continued, "Are we Protestants not at an advantage in having many forms from which to choose, and in exercising the understanding as well as the heart? Having truly worshiped in many churches, both Catholic and Protestant, and shared in the worship of Jehovah with Jewish brethren, I experience the deepest satisfac-

tion, both of mind and soul, in my own church. This is also the church of my fathers."

"Tell me," the Roman Catholic speaker inquired, "in your church do you observe the sacraments?"

"Yes, two: Baptism and the Lord's Supper."

"Oh," came the surprised reply. "Not Confirmation? Not Extreme Unction?"

"No. With us, the rite of confirmation is a continuing of the baptismal covenant," the Protestant layman informed him. "After years of religious training and worship, the young person confirms for himself the sacred promises made by sponsors at his baptism. A more mature understanding and life commitment is the two-fold goal of the pastor in preparing catechumens. For this

reason, we do not confirm below the age of thirteen to sixteen years. As you probably know, some Protestants do not believe in baptism before this age."

THOUGHTFULLY his companion asked, "And you do not fear defection from the faith when the confirmation vows are not exacted until the teen-age?"

"We endeavor to hold the children through the fellowship and religious training of the church school. We seek the cooperation of home and parents."

"Yes. This is good," approved the other. "But do your parents cooperate? How great is the loss to the church from the time of baptism to confirmation? And what of removals? Have you a method of following your people?"

"I can speak only for my own branch of the church," responded the Protestant. "According to statistics for last year, the confirmed membership was about seventy per cent less than the baptized membership. Your geographic parish arrangement is surely a convenient method for both Catholic clergy and people, is it not?" the Protestant now asked. "We depend upon the faithfulness of our pastors and members to report and transfer removals."

"The Catholic Church endeavors in every way possible to think and plan for the people," the Roman Catholic responded with a paternal smile. After a moment he asked, "Since you recognize no sacrament of Extreme Unction, how does your church minister in time of death?"

"Our pastors attend the sick faithfully. The Holy Communion is administered regularly in the sick room. Before death, wherever it occurs, the patient participates in the Sacrament if he is conscious and able to do so. With a prayer of comfort for the family and committing the loved one to God, the pastor completes his ministry," the Protestant explained, as he recalled a personal experience in his family.

After a brief silence, the first speaker continued as interroga-

tor: "Tell me what you think of a celibate clergy. We have found it a great advantage in many respects. Our priests live for their people. They feel a deep, personal responsibility for their souls, every single one of them. And the relationship existing between priests and parishioners is truly amazing. The people look up to them with utmost confidence and devotion. The power for good wielded by the clergy is remarkable! With wife and family, the priest's first thought would be for them, don't you think? But your pastors are free to marry, aren't they?"

"Yes. Usually they do marry and have children, thus demonstrating the strength and beauty of Christian family life. The parsonage is traditionally a center of church activity within the Protestant parish. The pastor's wife 'mothers' the congregation. As she works side by side with her husband, the interests and needs of all its members are of equal concern to her."

AS THE SPEAKER paused, the other suggested, "But should not each Christian family be such an example in the community?" Then smiling in amusement, he added, "Don't you expect a good deal of one woman? Would you have the pastor's wife adopt the congregational family?" Becoming suddenly tender, he resumed, "Or is the Holy Mother her guide and pattern?"

Again a thoughtful silence ensued. It was broken by the Protestant. "You have injected a new and not illogical idea into the role of a pastor's wife. We Protestants have probably not granted the mother of Jesus the place she doubtless deserves."

"No? You feel so? To Catholics she is the human-divine mediator between God and men. As the Mother of our Lord, no one can so effectively intercede for us." Fervently the Catholic layman enunciated his creed.

Carefully selecting words to express his belief faithfully, the other responded, "Here, sir, you introduce a Catholic doctrine which has always been unaccept-

able to Protestants. There is no mediator between God and man save Jesus Christ, our Lord and Saviour. This is basic to our faith. We respect and honor Mary as probably the purest example of womanhood and the one best fitted for God's plan and purpose as the chosen instrument for manifesting Himself to the world, and for mothering and guiding the Son of Man. But to erect altars and statues to her worship is something we cannot accept."

"Doesn't it seem a logical and wise provision of God that the divine Mother should understand men's needs and find favor with her Son in our behalf?" persisted the Catholic advocate.

"No, because this would make void the redemptive and intercessory work of Jesus Christ, who is the one mediator between God and man," came the ready answer of the Protestant churchman.

"But no! It is all in the interpretation of the doctrine. The redemptive work of our Lord is beyond the understanding and appropriation of the people. The church has traditionally held the Virgin Mary as the intercessor by virtue of her human appeal to God for men, and of her holy nature as the Mother of God."

THE PROTESTANT, deciding to ignore the question of tradition, pursued another line of thought. "Altars and statues in your churches, the lighting of candles and offering of prayers to the 'saints' are likewise among the most difficult forms of worship for Protestants to conceive of as practices of the Christian Church."

Quickly the answer came: "This is all a part of the church's method of ministering to the needs and requirements of the people. They need these outward symbols to build up their faith and to bind them to the church."

Without hesitation, the other responded seriously, "But to us of the Protestant Church, this seems like idolatry!"

In startled amazement, the Catholic repeated, "Idolatry! But no! It isn't so. Only the ignorant

in the church would be guilty of misinterpreting this symbolism."

"How can one interpret it otherwise when in every Roman Catholic church the devout kneel in earnest prayers before images, as their lighted candles give glittering expression to their faith and worship. In one modern church sanctuary, electric lights replace candles."

Smiling with a touch of incredulity, the loyal churchman repeated, "Electric lights? How is this?"

"Instructions posted beside the receptacle for coins explain that for a quarter the light remains longer than for a dime. A Catholic friend visiting the shrine with me for the first time was as surprised as you at the innovation."

"Oh well, this is simply a modernization of means which have succeeded throughout the centuries in interpreting the church and dramatizing religion for the people. Lighting the candle or the electric light is the act of faith in connection with prayer," explained the Catholic, somewhat apologetically.

Then, taking from his pocket a small leather case, he drew out a rosary, and from his wallet he took a sacred medal. "These were blessed and presented to me by the Holy Father during my recent visit to the Vatican." With a sudden laugh, he added, "My parish pastor was not greatly impressed when I told him of my gifts. 'Well, well, never mind about the Holy Father,' he exclaimed. 'Do you use your rosary? That is the important thing.'"

HE PAUSED a moment, then continued reminiscently, "I have worshiped in Roman Catholic churches in many countries. Wherever I go, when I enter a Catholic church I am at home. My church is universal in its practices, its worship, its very atmosphere. And the Holy Father in Rome unites all in the one true faith."

"Without doubt there is deep satisfaction to faithful Catholics in this fact," responded his companion. "I must admit, however,

that the public services and the ceremonial observances, especially in large churches, leave me cold. I question, as do many Protestants, the fitness of the Christian Church in exhibiting such pomp and splendor in forms and ceremonies. How strangely these compare with the simplicity and humility of the life and teachings of Jesus, our Lord!"

The attentive listener agreed. "Possibly you are right. Some Catholics also entertain such questions. But, again, knowing the tendency of people to lose interest and to become indifferent to religious matters, the church has found in these practices the drama and pageantry which make a constant appeal. The people want it and respond to it. To them it is conducive to worship."

"Perhaps so," said the Protestant. "The crowded churches on Sundays seem to be an evidence of devotion on the part of priests and people."

Slowly the other answered, "It is a mortal sin not to attend mass. The church knows that carelessness in this respect soon causes religious devotion to grow dim and eventually to fail. Ultimately, the soul is lost! But too many of our people are indifferent."

Again there was a pause, followed by the thoughtfully expressed opinion: "I believe in a way it is easier to be a faithful member of the Roman Catholic Church than of the Protestant Church. Your church provides all of the vehicles for faith and religious practice. The people need only to accept and participate. Then, like a paternal guide and channel, the Roman Church dispenses peace of soul and eternal salvation."

THE OTHER mused: "I do not quite understand the distinction which you suggest. How is it in the Protestant Church?"

Attempting to explain, the Protestant continued, "There is more individual responsibility in the Protestant Church. Our pastors are expected to teach and preach the gospel and to minister to individual spiritual needs. But the Bible is our final rule of faith

and practice, rather than the church or tradition. Each Christian must seek God's will and way by a study of His Word. God's grace is administered or mediated to the people through the church, but salvation by faith in the Lord Jesus Christ is the privilege and responsibility of each individual Christian. Salvation can be obtained in no other way."

"I think I see what you mean. But for us the church is sufficient. The people may read the Bible, but the priests are educated in theology and are prepared to interpret it to the people. That brings me to another point," continued the Catholic. "Do you have confession in your church?"

The other smiled as he recognized the leading question. "Did you guess my thoughts? It is interesting that the question was not raised between us earlier. For most Protestant lay people, private confession as required by your church is their most serious objection."

"Really?" queried the other with an answering smile. "And how do you feel about it?"

"I think the confessional when viewed objectively can be thought of as a spiritual and psychological aid, but it has many pitfalls. We Protestants look with disfavor on it because we believe that no man has the power to forgive sins. However, individual pastors who seriously encourage and provide for private conferences to unburden minds and souls are often successful ministers. But they always point to Christ as the only One who can forgive sins. I might add that we have in our church a public confessional service in preparation for the Holy Communion."

"But no private confession is required. I see. You believe that the confession must be made by the individual to God, as I understand. This further demonstrates the freedom which your church gives to the individual. Is there not grave danger of misuse in so sacred a matter?"

"Yes, there is always inherent danger in freedom. Of course, we realize also that there is a differ-

(Continued on page 31)

OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

Preferential Treatment

Dear Dr. Montaña:

I have just received a bulletin in which there is a quote from *The Register*, a Catholic Weekly, under date May 24, 1959. This is what it says:

"Cardinal Spellman has received the Defense Department's Certificate of Appreciation and accompanying medal in ceremonies presided over by General Lyman L. Lemnitzer, acting Chief of Staff of the U. S. Army. It is the highest civilian award of the Department."

Since Francis Cardinal Spellman, a prince of the Roman Catholic Church, is an enemy of our American democracy (according to documentary evidence), the question arises: what contribution of speech, of the press, of public and private assembly, of conscience and of worship, which we enjoy, could a man in his position make? Superlatively ironical!

Had the recognition bestowed on Cardinal Spellman been accorded a non-Catholic clergyman who has been, and is, endeavoring to enlighten the American public as to the political intrigues (what we are discussing now is an apt example!) of the Church of Rome to tear down our democracy and, in its place, raise up a Catholic state, such a gesture would have been proper, logical and honest.

Perhaps the Defense Department will be gracious enough in the not too distant future to inform the millions of non-Catholics upon what ground the Cardinal was so honored. It would be very illuminating, I am sure.

O God, give us some Protestant officials in Washington who are not "pseudo"!

H. LUTHER STEVENS
Carlisle, Pennsylvania

How to Lie With Statistics

Dear Sir:

The following incident happened to a case I was on several years ago and I do not remember the patient's name. He was a terminal cancer case and I was on three nights before his death.

The office sheet stated he was Protestant. On my second night, however, I found the sections "Sacraments Received" and "Anointed by" marked in the affirmative. In my patient's condition, it was impossible for him to request it. He had been a patient there for three months—so if he wanted to change his religion, it would not have been necessary for him to wait.

The lay people overrate Roman Catholic hospitals. I have never seen a patient with such bodily uncleanness on private room floor cases in my life, and I have been nursing for thirty-eight years.

I was back at Mercy May 19, and my patient was Italian and listed as Protestant, which surprised me. He expired shortly after midnight. When the family arrived and I accompanied the wife to the elevator, she told me she thought she was in for a lot of trouble from his children. She stated that she was a convert, as also was her husband when they were married, but that his grown children had all remained Roman Catholic.

The children went up to the desk of the floor nurses to tell them the "sad" story about an "inhuman situation of a cruel stepmother" who had "ruined their father's soul" by taking him out of the Roman Catholic Church. They stated they had not been able to do much about this situation at the hospital, but at home the stepmother would

have nine against her. They were inquiring of the floor nurses if Father Paul, the Catholic priest, would sign a paper declaring their father to have died a Roman Catholic so he could be buried in consecrated ground. Father Paul had given my patient absolution just before he had entered the operating room, but he had declined to receive the last rites.

One of the Roman Catholic nurses said they could just pin a medal on him and turn him into a Catholic again. I suppose if I, a Protestant, had not been on the case, they would have taken care of him in their own way.

I called his minister to inquire about the plight of the widow and to find out if she was having trouble such as the children had threatened. He told me he had taken care of the situation; he used to do mission work in Italy. His people had been Roman Catholics and were all converts.

NAME WITHHELD

Miami, Florida

"Ancient Catholick Church of Ireland"

In your March 1959 issue you have an interesting and, I believe, very true article on "The Phantom Saint" (Saint Patrick).

You give a wrong impression, however, when you write without any qualification that "... the largest Protestant church in the capital of Southern Ireland is called St. Patrick's Cathedral."

When the Church of Ireland refers to itself as "Protestant," it uses the word strictly in the sense of non-papal, or "non-Roman-Catholic." It does not intend in any way to indicate that the Church of Ireland does not hold the reformed Catholic Religion.

The Church of Ireland therefore calls itself "a Reformed and Protestant Church," only in the true sense of "Protestant"; and she likewise styles herself in her Book of Common Prayer "the Ancient Catholick and Apostolick Church of Ireland." Moreover, she publishes in that Book, and uses, the Creed of St. Athanasius, which begins: "Whosoever will be saved, it is before all things

necessary that he hold the Catholic Faith."

The Church of Ireland is of course a member of the Anglican Communion. Lambeth Conference has defined the Anglican Communion as a "group of national or regional Churches whose purpose is to maintain and propagate the Catholic faith."

HERBERT MAINWARING
Wollaston, Massachusetts

Open Letter to "Our Sunday Visitor"

My dear Mr. Whalen:

Enclosed with this letter is a pamphlet "Baptists, Roman Catholics and Religious Freedom," which is published and distributed by the Sunday School Board of the Southern Baptist Convention of Nashville, Tennessee. This is only one of a number of tracts and leaflets distributed by this church on this subject.

Since there is such a wide discrepancy between what the Roman Catholic Church in America pretends to believe in and what it practices in other countries where it is in the majority, we feel that its claims of tolerance are for the purpose of expediency and are temporary until such time as it has the power to change the situation.

I have been reading your tirade against Masons, POAU and CHRISTIAN HERITAGE magazine and thought you might include the Southern Baptist Church as well. I am sure that they would not wish to be slighted by being overlooked.

You are very fortunate in having what might be called a "captive audience" composed of people whose thoughts are controlled and judgment destroyed to such an extent that they must accept whatever is printed in their official publications as true.

With such an "audience" you are not handicapped by having to explain why so many people distrust the Roman Catholic Church. To merely put all of us under the general classification of "bigots" instead of giving intelligent answers seems to satisfy your people.

JACK ODOM

Fort Bragg, California

They Shall Be Free

(Continued from page 26)

did not create a cat and then expect it to act like a man. He did not create men and then expect them to behave like angels. A human cat would be a monstrous thing because it would be a perversion of nature, a contradiction to the creative will of God. Angels need neither food nor sleep. If an angel tried to eat or sleep, he would not be praising God, for God did not intend him to eat or sleep. But He did intend men to sleep. He also meant that they should eat and work and play and sing and love and serve one another. It is the will of God that men and women do these things. Men, like angels, sanctify themselves by doing what for them is the will of God . . .

"Cats will be cats until the end. A cat trying to act like a human being is a monstrosity. But because man has free will he can try to do what God *never* wanted him to do—he can try to act like an angel. There are some who have tried to change themselves into good angels. They have tried to live as if they had no bodies, and they have ended by living as if they had no souls. It is dangerous to seek the perfection even of a good angel; it is dangerous because it is inhuman."

Such words of wisdom! These poor cloistered souls, these whom God created to live, to love, to serve, these of whom our Lord said, "I am come that they might have life, and that they might have it more abundantly," must live out their years walking the dark and lonely path of living death.

In Freedom, Without Fear

Sweden has declared that the Roman Catholic Church shall place convents on her soil *only* if the nuns are assured of "personal freedom" and *only* "if they may leave the convent if they wish, without fear of punishment."

In our "sweet land of liberty" can we do less?

"Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17)

Breaking . . .

(Continued from page 29)

ence in the interpretation of the sacrament in your faith and mine. But in this matter of freedom in worship, my church constantly seeks to teach, to warn, and to guide individuals toward maturity in the Christian life."

WHETHER OR NOT there is a solution to the problem of differences between the two stated branches of the Christian Church was the final subject discussed by these lay representatives of Protestantism and Roman Catholicism. Said the Catholic:

"We realize the cleavage is deep and long. Any solution suggested by laymen would be considered naive. However, I am inclined to feel that if leading clerical and intelligent lay representatives of both sides could propose a series of conferences, something approaching an understanding might ultimately be reached."

The Protestant smiled. "There could be—if both sides would agree on God's Word alone as the criterion for unity." Then he added seriously, "It was the final prayer of our Lord that all believers might be one. And the purpose He gave was that the world, all who need salvation, might believe that God had sent Jesus Christ because of His love for all the world, and might accept Him."

The Catholic listened attentively. "How do you know those were the words of our Lord?"

The Protestant responded, "They were given for all to read in the seventeenth chapter of St. John's Gospel."

"God grant that prayer may be fulfilled!" the Roman Catholic concluded fervently.

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The Truth Will Out

Many abuses had grown up in the Church, not in doctrine but in practice, that gave some excuse to those who left the fold at the time of the Reformation. Among these evils were nepotism, the use of high office to give undeserved honors and wealth to one's relatives; the multiplication of benefices, whereby a man might be given several dioceses or several parishes instead of one, in order that he might collect a larger income. There was a loosening of ecclesiastical discipline, which took the news easily that some of the priests were not leading good lives, or that monks or nuns were not living in their cloisters. There was the money-making craze in the conduct of high tribunals, and an aping of the nobility by Churchmen who should have been serving God and their fellowmen.

The Register
June 14, 1959

Catholics and Eight Foundations

The Association of Fund Raising Counsel, Inc., estimated that, out of about 40,000 organizations listed by the Internal Revenue Service as tax exempt, the number of those engaged in giving is about 6,000. It estimated, further, that such foundations own assets running between \$7 billion and 9.5 billion . . .

While the findings reported may be worthy of more serious investigations, the writer was especially concerned with seeking out some of the possible reasons why Catholics were not receiving as much foundation support as they might. To answer this question he interviewed members of the staffs and boards of the eight foundations studied. On the basis of these discussions, the following factors were cited as reasons why Catholics were not receiving more foundation support. The number of persons who cited each factor is given in parentheses.

- 1) Bias by some foundation officials. (1)
- 2) Tendency of Catholics to shy

away from the social sciences and controversial issues. (3)

- 3) Resentment by non-Catholics that Catholic laymen play a subordinate role in the operation of most Catholic agencies. (3)
- 4) Tendency of the "conservative church" to offend "liberals" on the staffs and/or boards of foundations. (7)
- 5) Limitations preventing Catholics from becoming "true social scientists." (1)
- 6) Failure of Catholics to be willing to give funds to non-Catholics in need. (2)
- 7) Failure of Catholics to undertake experimental and/or research programs. (3)
- 8) Lack of programs by Catholics on Ph.D. and post-Ph.D. levels. (3)
- 9) Lack of professional status on the part of Catholic educators. (2)
- 10) Inferior proposals submitted to foundations by Catholics. (4)
- 11) Weakness of Catholic education in failing to produce scholars. (1)
- 12) Lack of professional status on the part of Catholic agencies with respect to personnel and program. (4)
- 13) Absence from foundation boards and staffs of Catholics. (3)
- 14) Failure of Catholics to seek foundation support. (2)

America
January 17, 1959

The Black Christ

One of our first stops was the Mexico City Cathedral. Our Garza guide, Benny Elorza, led us to the figure of the Black Christ which occupies a corner niche in the Cathedral. The story he told was a fascinating one.

Long ago there were two bakers. One was very rich and very popular. The other, poorer and less popular, was jealous of the rich baker.

When the rich baker's birthday came, the poor baker made a small cake and filled it with poison. 'This cake is for you alone,' he told the rich baker. 'From one friend to another.'

The rich baker ate the little cake

and immediately felt that he was dying. He was a very devout man, and he hurried to the crucifix to say his last prayers. As he kissed the foot of Christ, the poison was drawn from his body into the Crucifix, and the figure turned black.

Feeling himself better, the baker tried to kiss the Christ's foot in thanks. But in order to keep the poison from flowing back into the baker's body, the Christ turned his feet upward as you see them here.

The figure of the Black Christ is surrounded by silver hearts, some large, some small. Each heart represents an offering of thanks from someone who has been saved from suicide or poisoning, since the Black Christ is the special guardian of such folk.

As we stood regarding the figure, we also saw a handful of persons deep in prayer before the crucifix, anguish and earnestness on their faces. How many lives would be saved that day?

Rocky Mountain News
June 15, 1959

"I Can't Understand Him"

. . . Judge Rawlinson called for testimony later Monday of three psychiatrists who examined the two young defendants before the trial, finding them mentally competent and able to distinguish right from wrong.

Twelve-year-old Martinez shook his head when asked by defense attorneys, Charles Vigil and Roger Cisneros, if he knows what it means to tell a lie.

Eddie said he went to church, and Vigil asked if a priest had ever explained about God and telling the truth.

"I can't understand him," the boy said.

He said he did not know the penalty for telling a lie.

The Denver Post
June 15, 1959

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